

BOSTON UNIVERSITY
SCHOOL OF RELIGIOUS AND SOCIAL WORK
GROUP CONFLICTS IN AND ABOUT ARMENIA

A Thesis

Submitted by

Socrates M. Mackitarian

(Euphrates College and Theological
Seminary, Harpoot, Armenia, 1915)

B. D. Hartford Theological Seminary, 1927

M. A. Hartford School of Religious
Education, 1928)

In partial fulfillment of requirements
for the degree of Master of
Science in Social
Service
1935

ROBERT L. HARRIS

SCHOOL OF BUSINESS AND ECONOMICS

UNIVERSITY OF CALIFORNIA

1954

1955

1956

1957

1958

1959

INTRODUCTION

Armenia stands out in history as a land of constant conflict. Her unique civilization is developed through conflicts with diverse destructive forces and at the price of the greatest sacrifice. For over two thousand years her soil has been drenched in blood. Fightings without, turmoil within, have made her history one of constantly recurring tragedy. Why? As a matter of fact, every effect has its fundamental cause or causes and, therefore, the situation of Armenia could not be a mere happening. It must have some potent cause.

Persistently recurring conflicts come finally from social causes. Most humans are fighters more or less, some strains perhaps by nature more so than others. But the interpretation of human conflict in history is not to be merely found in that way. Where it is serious and prolonged, particularly where it involves large numbers of people and continually recurs through succeeding generations and centuries, its causes must be sought in deeper underlying social forces which clashes with one another or with other factors looming up in their environment.

Armenia by her unique group experiences presents to the world a great historical epic and significant social data worthy of careful study. Why is it that that this race, in spite of the fact that it appears to be considerably civilized, possessing all the main qualities necessary for peaceful perpetuation, has gone through perpetual conflicts and martyrdom? While the people of Armenia have been wise enough to make progress and achievement in every sort of career in life, but this country has failed to escape the continual danger of her existence. Blood-shed and destruction have gone hand in hand with her civilization making life bitter and all but unbearable for her children.

The fact of Armenia's age-long tragedy is generally known, but its interpretation has been by no means so clear. As a matter of fact, there have been various causes attributed by various expounders of her history, some of which are in direct conflict with others. There has been an utter lack of apparent effort to understand, a mere submissive endurance as if, forsooth it was entirely a matter of fate, of inescapable fatalism of the East and therefore quite widely assumed even among Armenians themselves, particularly those under Moslem or other Oriental influences, neverthe-

Armenia by her unique story and glorious past
to the world a most interesting and enlightening
social data which is a most study. It is in fact
that this book, in spite of its title, is not
to be considered as a history, but as a study of the
country's history for the last 100 years. The
book through its own content and structure while
the people of Armenia have been able to make
progress and achievement in every sort of career in
life, but this country has failed to secure the contin-
ual career of her existence. Since then the country
has been torn apart in civil division making
life bitter and all but unbearable for her children.

The fact of Armenia's new-born tragedy is that
she has been, but her independence has been in no sense
on clear. In 1918, when the war was over, the
region situated in various regions of the world,
and in 1918 was in a state of civil division.
There has been no such thing as a permanent peace in the
world, a new independent republic in 1918, Armenia
it was divided a number of times, at least in 1918
after the war and Armenia's civil division.
even today Armenia is divided, and in 1918
under the new order of the world, Armenia's

less cannot be accepted by any one of scientific bent of mind. Science seeks causes elsewhere than in the inscrutable fates.

Among the factors which have been suggested as potentially powerful in causing Armenia's constant turmoil are the following: her geography, her racial constituency, and her language and culture.

I Geography

Armenia is a very attractive and beautiful country. The European tourists are justified in calling it "the Switzerland of Asia". Its mountains and valleys, lakes and rivers, vast fields and forests and, in short, its whole landscape holds the attraction of the races surrounding it. It is believed by some national historians that the country has been a field of continuous invasions by the barbaric invaders from the East and West, from the North and South, because of its geographical location. During almost all the wars between the Greeks and Persians, Romans and Persians, Seljuks and Egyptians, Armenia has been directly or indirectly invaded by fighters. In one incidental way, Armenia herself probably contributed to this. As a civilized nation, the people of Armenia used to be particular in

Digitized by the Internet Archive
in 2017 with funding from
Boston Library Consortium Member Libraries

fixing the roads and building bridges over the rivers and brooks. This, of course, made the country a more convenient passage for the fighting races and, as such, more subject to invasion.

But these geographical peculiarities of Armenia could not constitute an adequate cause for the age-long conflict of that country.

II Racial Characteristics

The racial constituency of the Armenians is presented as a second cause of conflict. The dissimilar national characteristics, social psychology, social inheritances and organizations of the races in and about Armenia, it is said, drove those races into blind fanaticism creating jealousy and hatred between them which naturally, would have their outlet in wars and bloodshed. However, the Armenians are different from those invading races with whom they came in contact. They have been, and are, a non-aggressive people in the sense that aggressiveness is to be seen in the invaders. The Turks for example, are extremely aggressive and seek their satisfaction in the destruction and death of another nation. It was by this wicked nature that Talaat Pasha, the Minister of Interior of Turkey in 1914, said to the Ambassador Morgenthau

in connection with the Armenian massacres, "I succeeded in accomplishing more work in three months than Sultan Abdul Hamid could in thirty years". And this inhuman Turk, as one of the two main plotters of one of the most wicked massacres in all human history, had really done what the well known Great Assassin had failed to do. Never did Armenia undertake conquest, much less slaughter.

International politics also, has played a great part in the Armenian history and has been suggested as a cause for her conflicts. In this view, the political manoeuvres of Rome, Greece and Persia of the ancient world are mentioned as of the most importance. Unquestionably they have many a time misused the sincerity of the Armenian race for her loss, but they cannot explain her sorrows. These political games moreover, were modified into more harmful forms in the modern period by the Turks as they were directly, or indirectly, encouraged and aided by the so-called European Christian Powers. Yet, when all is said, these racial differences and politics cannot be counted as the adequate cause of Armenian conflict.

III Cultural Factors

(The thesis herein proposed is that these conflicts find their final explanation in cultural factors, and particularly in religion.)

A. Language

One of the most important of the cultural factors that have functioned in the conflicts of Armenia has been language.

As one of the means and conditions for the preservation of their national integrity, the Armenians have, always stuck to their language, with great ambition trying to give it a purely racial character. Early efforts toward this end were at last crowned with the invention of an alphabet and the creating of a national literature at the beginning of the fifth century, through the work of Sahag I the Great and Mesrob Mash-tots. The Armenians used to like and respect their language so much that they attributed a divine origin to it. Soon after the adoption of Christianity, a tradition was formulated according to which God had spoken with Adam in Armenian, Satan had deceived Eve in Turkish and both Adam and Eve, when they were thrown out of Paradise, had cried in Armenian.

III. General Remarks

The specific question raised in the above paragraph is that the question of the origin of the word "American" is a question of etymology, and not of history.

A. B. N. S.

One of the main points of the above paragraph is that

the word "American" is the result of a historical process.

See Appendix.

As one of the main points of the above paragraph is that

the word "American" is the result of a historical process,

it is not surprising that the word "American" is

often used in a general sense, and not in a

specific sense, as in the case of the word "English".

The word "American" is often used in a general sense,

and not in a specific sense, as in the case of the word

"English". The word "American" is often used in a

general sense, and not in a specific sense, as in the

case of the word "English". The word "American" is

often used in a general sense, and not in a specific

sense, as in the case of the word "English". The word

"American" is often used in a general sense, and not in

a specific sense, as in the case of the word "English".

The word "American" is often used in a general sense,

Almost every nation which secured control of Armenia, tried to impose her own language upon the Armenians as a first step to assimilating them. This attitude on the part of the dominating powers, became more serious and dangerous during the control by the Turks and, especially, in the last two centuries. There was a time when the Armenians of Cilicia were absolutely forbidden to use their mother tongue. It is said that on certain occasions the tongues of a number of Armenians were cut off because they refused to give up the using of the Armenian language. The fact that most of the Armenian people of Cilicia came to use, and are still using, Turkish instead of their mother language can be explained by the violence of the Turks. The young Turks made similar attempts in all the Armenian schools, in different forms and in diverse names, before the World War but they did not succeed.

B. Education

Nationalistic education has been another cultural factor in the conflicts of Armenia. Parallel with others, it has functioned in the preserving of the Armenian national character and her civilization.

This has been done through tradition, family organization, school and church.

1. Tradition

Either in its written or oral forms, tradition has worked as a dynamic power in the development and preservation of the racial characteristics and integrity of the Armenians. Most of the national "mores" and virtues were transmitted from one generation to another by means of tradition. From early childhood every member of the nation was brought up in personal appreciation and responsibility to the fulfillment of the tradition. A person who drifted away from it, was looked upon as a degenerated and unworthy of the privileges of the fellowship of the group.

2. Family Organization

Family organization among the Armenians was patriarchal and was given an important place as a vital means of education necessary for national integration and safety. The family was considered to be the inseparable unit of the race and, therefore, apart from the nation it would become a dead body. With this social conception, a parent, especially the father, was supposed to teach his children, and transmit to them, all the virtues that would help the progress

This has been done through tradition, family, religion, school and church.

1. Tradition

Since in the history of our people, the Indian has worked as a spiritual power in the development and preservation of the racial characteristics and identity of the Americans. Most of the national "heroes" and virtues were considered from one generation to another by means of tradition. From early childhood every member of the nation was brought up in personal appreciation and responsibility to the fulfillment of the tradition. A person who strayed away from it was looked upon as a betrayer, and unworthy of the privileges of the fellowship of the group.

2. Family Organization

Family organization among the Indians was natural and was given an important place as a vital means of education necessary for national integration and safety. The family was considered to be the inseparable unit of the race and, therefore, apart from the nation it would become a dead body. With this social conception, a parent, especially the father, was supposed to teach his children, and transmit to them, all the virtues that would help the progress

and perpetuation of the race. One of the means for the accomplishment of this purpose was the cleanliness of sex which was greatly emphasized and strictly required.

3. School and church.

It was felt to be the duty of the school to develop the mind of the child in systematized knowledge for wholesome living according to the standards set forth by the race. Among the Armenians, schools and religious institutions have always been inseparable, the former being under the supervision of the latter. Thus, education has been mostly religious, based on the national ideals, of course. This fact has carried down from very ancient times to the modern period. Thus, during the time of paganism both the children at the school and the people at the temples, were taught and guided by the supposedly supernatural dictation of ethical-religious codes. For these, after the adoption of christianity the Holy Scriptures, sacred literature and sacred were substituted.

The peculiar national education of the Armenians separated the nation from the other nations with whom they came continually in contact. This entirely different racial education in Armenia was ever bringing conflicts.

and perpetration of the race. One of the means for the
accomplishment of this purpose was the elimination of
sex which was treated as a social and scientific problem.

2. School and Church.

It was felt to be the duty of the

school to develop the mind of the child in accordance
with the knowledge of the sciences living according to the standards
and set forth by the state. Among the Armenians, schools
and religious institutions have always been inseparable,
the former being under the supervision of the latter.
Thus, education has been mostly religious, based on the
national ideals, of course. This fact has carried down
from very ancient times to the modern period. Thus, dur-
ing the time of persecution both the children at the school
and the people at the temples, were taught and guided
by the unswerving spiritual education of ethical-relig-
ious codes. For these, after the adoption of Christi-
anity the Holy Scriptures, sacred literature and sacred
were substituted.

The peculiar national education of the Armenians
separated the nation from the other nations with whom
they came continually in contact. This entirely differ-
ent racial education of Armenians was ever increasing conflict.

C. Religion

Religion has always been the most important factor in the conflicts of Armenia. This was more markedly so after the rise of Mohammedanism. Christianity and Mohammedanism as two great religions of opposite character, in the same country, were everywhere the cause of a serious situation. There was no ground of reconciliation between Christ's recommendation of love and peace, and Mohammed's recommendation of sword and war. The condition in Armenia became more delicate and dangerous when the controlling power there became Mohammedan. It is common human experience that while the Mohammedans have always been safe under the control of the christians, the latter have continually been in danger under the control of the former.

Mohammedanism as a conquering movement, originated in Arabia, where it was very pleasing to warlike and aggressive races like the Arabs, Persians, and Turks and for that reason came to cause the greatest harm to christianity and to christians. It served to unite those hostile races and as a natural consequence, it increased the prestige and strength of its followers before the world. The religion of Mohammed appeared to be more powerful and influential, in bringing about

Beligion has always been the most important factor

in the conflict of America. This was more markedly

so after the rise of Mohammedanism. Christianity and

Mohammedanism as two great religions of opposite char-

acter, in the same country, were everywhere the cause

of a serious situation. There was no ground of reconcili-

ation between Christ's recommendation of love and peace,

and Mohammed's recommendation of sword and war. The

condition in America became more serious and dangerous

when the conflicting power there between Mohammedanism. It

is common now to say that this is the Mohammedan

have always been the cause of the conflict of the Chris-

tians, the Moslems have mutually been in a state of

the control of the Moslem.

Mohammedanism as a conquering movement, originated

in Arabia, where it was very largely a warlike and

aggressive race like the Arabs, Persians, and others

and for that reason came to cause the greatest harm

to Christianity and to Christendom. It served to unite

those hostile races and as a natural consequence, it

increased the pressure and struggle of its followers

before the world. The religion of Mohammed appeared to

be more powerful and victorious, in history, than

union and cooperation between the barbaric nations than the religion of Christ in bringing about similar results between the civilized nations.

Such is the thesis herein maintained. The proof for this is to be found in Armenia's history. The following pages, therefore, review that history for the purpose of setting forth how the factors named have loomed up through the succeeding centuries to produce conflicts within and conflicts about this long-suffering land.

Armenia is on the east, Georgia and Azerbaijan (Russia) on the north and the Mesopotamia and Assyria on the south. The country is a highland from 500 to 6000 feet above the sea level occupying an area of about 100,000 square miles. Almost equal to the land of the United States.

Armenia is an active country with a history of earthquakes caused by the volcanic forces which have caused continual geological changes for many centuries. And even now there are volcanoes in operation discharging fire and volcanic materials from their craters occasionally. The greatest chain of mountains extends in every direction into the country. The highest of these is Mount Ararat upon which, according to the records of the Holy Scriptures, rested the Ark of Noah. Ararat

union and cooperation between the barbaric nations and
the religion of Christ in bringing about similar results
between the civilized nations.

Such is the thesis herein maintained. The proof
for this is to be found in America's history. The follow-
ing cases, therefore, review that history for the pur-
pose of setting forth how the factors named have worked
up through the successive centuries to produce conditions
within and conflicts about the long-enduring land.

PART I ARMENIANS IN ARMENIA

Chapter I The Land of Armenia

Armenia is an Asiatic country that has been a stage for the rise and fall of many races. It is bounded by the Caspian Sea and Media on the east, the Pontus Euxinus (Black Sea) and Cappadocia (Asia Minor) on the west, Georgia and Afghanistan (Caucasus) on the North and the Mesopotamia and Assyria on the south. The country is a highland from 3000 to 8000 feet above the sea level occupying an area of about 100, 000 square miles, almost equal to the land of the present France.

Armenia is an Alpine country with great chains of mountains formed by the volcanic forces which have caused continual geological changes for many centuries. And even now there are volcanoes in operation disgorging fire and volcanic materials from their craters occasionally. The mountain chains extend in every direction into the country. The highest of these is Mount Ararat upon which, according to the records of the Holy Scriptures, rested the Ark of Noah. Ararat

ALGERIA

The Land of Africa

Algeria is an African country that is located in the north of Africa. It is bounded by the Mediterranean Sea to the north, the Tunisian Republic to the east, and the Moroccan Kingdom to the south. The country is a highland from 200 to 2,000 feet above the sea level except for a few of about 100,000 square miles, almost equal to the land of the present France.

Algeria is an Alpine country with great chains of mountains formed by the volcanic forces which have caused volcanic, geologic, and other changes. And even now the volcanic forces are still at work for the volcanic activity from their centers occasionally. The volcanic activity is very frequent in the country. The highest of these is Mount Atlas which, according to the records of the local authorities, reached the peak of 9,000 feet.

is situated in the center of the Armenia Magna and is 17,000 feet high. The summit of this magnificent mountain is ever covered with snow which sometimes is crowned by the clouds and becomes invisible. And what a thrilling scene when the shining rays of the sun spread at the crowned mountain! From the east Mt. Ararat dominates as far as Lake Urmia and Azarbaijan, from the south as far as the district of Lake Van, from the west and south-west to the districts of the fountains of the rivers Tigris, Euphrates and Araxes. To the left of the Mountain is Mt. Masis, 13,000 feet high that watches the valley of Erivan so attractively. To the north of Mt. Masis is the "sparkling white" Arakatz 13,000 feet high. Between the upper stream of the River Araxes and Lake Dosp are Mt. Nubat 10,000 feet high, and Mt. Kurkur 8,000 feet high, situated in a smooth and large upland.

Historical and attractive are the mountains Purakn and Sukaved, which are parts of the branches of the Northern chain of Taurus. The mountains of Sasoon, Untzakiars and Ardos are also parts of the southern branches of the same chain. From here to the south of the boundaires of the country extend the Multibranch Mountians of Kordoo, which, on one side unite with the Mts. of Taurus and on the other with the Mts. of

Assyria. Equally famous are also the Mountains of Koo-Kark, Artsakh and Sunick.

Due to its geographical situations, Armenia is a basin of numerous lakes and running waters. Every state and every region has its rivers and brooks. The most important rivers of the country, as well as of all Asia Minor, are the Euphrates, 2800Kilometer long, and the Tigris, 2000kilometer long. Both of these rivers originate from the same basin, in the region of Erzerum, one running toward Mediteranean and Assyria and the other toward Persia and then drawing near to each other they water a vast country fields, 270,000 Kilometer in extent called Mesopotamia, a name which means "between the two rivers". Finally, they unite in the Shat-ul-Arab, and flow into the Persian Gulf.

The most famous native river, however, is Araxes that has furnished plenty of material to the national literature. Araxes originates from the upper Armenia, that is, the Mountains of Erzerum, and runs to the east receiving on its way, the Phasis, Moarts, Akhoorian, Medzamors, Kasagh, Hraztan, Azad, Dughmood, Kur, Alice, Kail, Garmin, and many minor streams. In the desert of Mooghamm the region of Azrbaidjan, the Araxes joins the river Kur and flows into the Caspian Sea.

Among the numerous lakes the most famous are three which sometimes are called also seas. These are Lake Sevan or Sea of Kegam, pure drinking water and very beautiful, Lake Van or Sea of Puznconik, of salt water, being 120 kilometer long and 90 kilometer wide, Lake Urmia or Blue Sea, salty and bitter. The first two of these lakes produce plenty of fishes of which the herring of the Lake of Van is very famous.

Because of its natural beauty Armenia is called "The Switzerland of the East". Because of its bright sky and fertility of the soil it is given the name "Italy of Asia". The country presents a mixture of climates and land-scapes.

The country can be divided into three main zones, namely: the Central Zone which is rocky and rather cold but on account of the abundance of water and of some plains has reached to a high degree of fertility; the Southern Zone, which is hot, with a shining sun and fertile soil; the Northern Zone, which lies between the Lake of Van and Mt. Ararat, with a rather mild climate.

By virtue of its differences in climate, Armenia is rich in diverse products, numerous rich mines and mineral waters. Vast forests cover the plains and

about the mountain peaks the most famous are those
which sometimes are called the "Three Kings". These are the
Garden of Eden, the Garden of Enoch, and the Garden of
Eden, each of them of course, of course, of course, of course,
being 100 miles long and 10 miles wide, each
with its own sea, and its own. The first two
of these are of course of course of course of course of course of course
nature of the land and the sea is very famous.

Because of its natural beauty, it is called
"The Garden of Eden". The Garden of Eden is the
most fertile of the land it is known as the
"Garden of Eden". The country presents a picture of
climate and land-features.

The country can be divided into three main zones,
namely: the Garden zone which is rocky and rather
cold but is covered by the abundance of water and of
some of the best of the land of the world of fertility-
ity; the Garden zone, which is hot, with a climate
and very fertile soil; the Garden zone, which is
between the land of the sea and the sea, with a climate
and climate.

In view of its situation in the world, it is
rich in diverse products. The Garden zone is
abundant in water. The Garden zone is the Garden and

mountains, including the oak, the walnut, the myrtle, the box, the cedar or fir, the bullace, and ash. Besides the numerous natural forests that covered the northern mountains and the northern and southern banks of the river Araxes, artificial forests of oak and other trees were planted by the Kings of Armenia for the purpose of raising hynting animals.

"About two thousand years ago from our date," says father Sahag Der-Mosesian, "Armenia was really the garden of Asia, and had all the qualifications to become one of the world's best countries if the snicient Armenian civiliation had not had the domination of some barbaric races on its soil.¹" Once there was plenty of both domesticated and wild animals that have now almost disappeared. There was much forest game, such as: lions, wild boars, wild-asses, roedeers, wild-ducks, partridges, geese, and others.

The beautiful country of Armenia, with its clear sky, its pure air, its blooming plains and valleys, its clear fountains and bubbling brooks, has had a very deep and wholesome influence on its inhabitants, producing the vigorous, healthy and brave Armenian race.

Der Movsesian, Father Sahag, The History of Armenia
p. 32.

roughly, including the oak, the white, the maple,
the box, the cedar of Lebanon, the olive, the
sage, the myrtle, the laurel, the cypress, the
northern cypress, and the northern and southern pine
of the river banks, scattered through the land and
other trees scattered in the hills of America for
the purpose of showing various heights.

"About the highest point of the land is the
great mountain called Mount Washington, the highest of the
the mountains of Asia, and all the mountains of the
to become one of the world's great mountains in the
ancient American civilization and for the purpose of

showing of some particular trees on the soil." Once
there was a great deal of both domesticated and wild
trees that have now almost disappeared. There are such
forest trees, such as the oak, the maple, the white-oak,
the chestnut, the hickory, the birch, the alder, the

The beautiful country of America, with its clear
sky, its pure air, its abundant plains and valleys,
its clear rivers and its rolling prairie, has had a
very deep and wholesome influence on the inhabitants,
producing the vigorous, healthy and brave American

About seven to eight centuries B. C., before the Armenians came to occupy the country it was inhabited by the Nair-Ourartian people and was known first as "Nair" and then as "Ourartou". The last name corresponds to the Biblical "Ararat". This is proved by the Assyrian Scripts. Both Nairites and Ourartians were the two branches of the same race. The Thospian scripts, however, show that the Kings of these people used to call their country "Chaldaea" and their people "Chaldees" after the name of their god "Khaldis". The Nair-Ourartians were a stout and brave people. They were relative to the Hitites and modern Georgians.

The continual invasions of the Assyrian Kings over Ourartou gave rise to many Semetic colonies on the boundaries between the two countries. Beginning from the western regions of the Lake of Urmia to the southwestern regions of the Lake of Van a great number of Assyrian colonies were established for the purpose of protecting those regions against the Nair Ourartian domination.

According to the Armenian historian Moses of Khoren and Faustus, of Byzantium, after Ourtau was occupied by the Armenians a great number of Assyrians, Jews and Hitites migrated into Armenia and were gradually assimilated by the Armenians. They, however,

About seven to eight centuries B.C., before the
Armenians came to occupy the country it was inhabited
by the Indo-European people and was known then as
"Urartu" or "Ararat". The first name of the
country is the Greek "Armenia". This is proved by the
ancient sources. Both Indians and Armenians were
the two branches of the same race. The Indians
believe, however, that the first of these people
used to call their country "Armenia" and to its people
"Armenians" after the name of their god "Armen". The
Indo-Aryans were a people and their people. They
were relative to the Indians and not to Armenians.
The original founders of the Armenian race were
Armenians who came to the region of Armenia in the
fourth century B.C. from the north. Beginning from
the eastern region of the Lake of Urmia to the south-
western region of the Lake of Van a great number of
Armenian colonies were established for the purpose of
protection from the Persians against the Indo-European
invaders.

According to the Armenian historians these
Indians and Armenians, at Urartu, after a long war
conquered by the Armenians. The first ruler of Armenia,
Tigran and his son Artabanus, the Armenians and were
only mentioned in the Armenians. They, however,

left very deep influences on the conduct, language, pagan religion and civilization of their controlling nation.

In addition to the Assyrian cuneiform scripts, the explorations of the recent times assert the fact that before the Armenian conquest, Nair-Ourartou was organized into a Federal Domain, since 1500B. C., consisting of seven principalities as follows:

- A. Ourartou (Ararat) the northern regions of the Lake of Van,
- B. Nairi, (The country of the rivers) south of the Lake of Van, the rivers Euphrates and Tigris,
- C. Biana, (Van) the eastern regions of the Lake of Van,
- D. Musasir (Moosh) and Arsisa, the western regions of the Lake of Van,
- E. Minni (Persian Armenia) the regions between the Lake of Van and the Lake of Urmia,
- F. Mildis (The region of Erzerum) the upper Armenia
- G. Milið (Malatia) the western regions of Nairi, the upper right banks of the Euphrates.

Each and every one of these principalities was composed and subdivided into many independent tribes. Almost every city had its King or mayor, who controlled his

Left very few anthropologists on the ground, but many
have taken up the study of their prehistoric
history.

In addition to the American prehistoric sites,
the examination of the recent times reveal the fact
that before the American conquest, half-breed was
prevalent in the country, since 1800, C.
consisting of several prehistoric sites as follows:

- A. Chiriqui (Lake) the northern region of the
Lake of Yari.
- B. Baiti, (The country of the river) south of the
Lake of Yari, the river Yari and Yari,
C. Baiti, (Yari) the eastern region of the Lake
of Yari.
- D. Baiti (Lake) and Baiti, the western region
of the Lake of Yari.
- E. Baiti (Tavara Baiti) the eastern region
of the Lake of Yari and the Lake of Yari.
- F. Baiti (The region of Baiti) the western region
of the Lake of Yari.
- G. Baiti (Baiti) the western region of the Lake
of Yari.

Each and every one of these prehistoric sites was
divided into two independent sites. About
every site has its own name, which is given to it

region independently. Ourartou was the head of all principalities. In case of war they all united their armies, having the Kings of Ourartou as their commander-in-chief. The Kings of Ourartou had the title of the "King of Bianas" and their capital city was Thospa (Van).

Because of continual wars with the Assyrians and others, these strong confederations were at last weakened and destroyed, giving way to the domination of the Armenians.

revision independently. Jackson was the head of all
principals. In case of war they all united their
forces, having the King of Ostrava as their commander-
in-chief. The King of Ostrava had the title of the
"King of Ostrava" and their capital city was Ostrava (Vest).
Because of technical work with the machine in
order, there were no regulations with regard to the
of the machine. King of Ostrava was the father of the
American.

Chapter II

Origin and Migration of the Armenian People

In the preceding chapter we saw that the Armenians were not the natives of Armenia in the very beginning, which means that they migrated from somewhere. In this chapter, we will discuss, in brief, the problem of their origin and migration.

The origin of the Armenians is mysteriously veiled in the past and, as such, is a hard problem to deal with. There have been many historians and archaeologists who have studied the problem, reaching entirely different conclusions. Some of them undertook to identify the Armenian race with the Nair-Ourartian people and to prove that there lived two different races in Armenia, one of which belonged to the Turanian stock of the Asiatic races, who long before the Semitic and Aryan nations, became the founders of civilization in the western Asia, and the other belonged to the Indo-European or Aryan great family who migrated to Asia-Minor from Macedonia and came to settle in Armenia where the two races were assimilated with each other producing the Armenian race.

There were no national historical record of the

Chapter II

History and Migration of the American People

In the preceding chapter we saw that the Americans

were not the natives of America in the very beginning,

which means that they did not come from somewhere. In the

chapter, we will discuss, in brief, the history of their

origin and migration.

The origin of the American people is a subject which

in the past has, as now, been a subject of much interest.

There have been many theories and speculations as to

how and when the problem, namely, the origin of the

continent. Some of the theories are based on the

American race with the Indo-European people and the

fact that there lived the different races in America,

one of which is known to the present as the race of the

old people, who have left the Indian and other

tribes, because the language of civilization in the

new world, and the other known as the Indo-European

or Aryan group living the same as the Indo-European

race and came to America in America where the

race was established with each other before the

American race.

There were no racial differences among the

ancient times when the Armenian literature began in the fifth century. Moses of Khoren, the first Armenian historian, in the end of that century attempted to write the history of his race making use of the public traditions and the direct or indirect commemorations of Armenians in the histories of the nations in the neighborhood. Thus, he composed a history by synthetic analysis, using, his own judgment and imagination. According to him the forefather of Armenians was a certain "Haig" after whom the nation was called "Hai" and the country "Hai-astan"--the country of "Hais". As to the name Armenian and Armenia, the same historian says that it originates from the names "Armen", the well known Armenian chieftain, after whom the nation was called Armenian and the country Armenia. Armen was the man who once led the great war against the Assyrians.

Moses of Khoren undertook to correlate his history with the Bible and so associated the origin of his nation with Thorgom or Togarmah (Ezekiel 27:14), and finally made the Armenian race a descendant of Noah. M. C. Gabrielian, in his Armenia, to give some more value to the historical statements of Moses of Khoren, with the synthesis of the words "taka"--race, and "Armah"--Armen, makes the word Togarmah. But such statements are too weak to stand historical criticism.

The history composed by Moses of Khoren is a wonderful work in the line of the Armenian literature, but as a history it is not an exact record of the past of the Armenian nation. It may be admitted, that his story of Haig is not mere imagination. Perhaps there lived a leader of the Armenians by that name well known in all over the Ourartian states. But he could not have lived before seven centuries B. C. nor could he be related to Togarman of the Scriptures.

The origins of the Armenians, must rather be searched through critical history and philology which differ entirely from the Armenian historian in their information.

Strabo the Geographer (58 B. C. to 25 A. D.) writes the following: "There is an ancient story of the Armenian race to this effect, that Armenus of Armenium, a Thessalian city, which lies between Pherae and Larissa on Lake Boebe, as I have already said, accompanied Jason into Armenia and Cyrsilus the Pharsalian and Medius the Larisaeon, who accompanied Alexander, say that Armenia was named after him. . . . They also say that the clothing of the Armenians is Thessalian. . . . They say that their style of horsemanship is Thessalian, both theirs are alike that of the Medes. It is thought

that Araxes was given the same name as the Penius by Armenus and his followers, because of its similarity to that river, for that river too, they say, was called^{1.} Araxes because of the fact that it is cleft."

Kretschmer puts the mentioned statement in this way, "Armenians originated from Armenion of Thessaly, who migrated by the way of Armene (near Sinop, Turkey) and came to occupy their present country."² Some historians speak of the national style of Armenian as a proof of their origin, whic, according to them, is nothing else than the style of the natives of Thessalia. The presnece of Jasis in Armenia supports this theory. According to another tradition, the famous river Araxes has taken its name from the word "Beneh" (the name of a river which was first called Araxes.)

Herodotues, the father of Greek history (484-425 B. C. born in Halicarnassus, Asia Minor), says that Armenians and Phyrigians used a very similar language, and this can be understood by the story of the migration of Armenians from Phrygia. Then he goes on trying to prove that Armenians were a part of Phyrigians who migrated from the north of Greece and Thracia, and, having

1.Cf. The Geogrpahy of Strabo with an English translation by Horace Leonard Jones, 8 Volumes, Vol. V p.333 (BookX)

2.Kretschmer, Einleit in Die Gesch, Der Griech. Sprache pp. 209-211

the Arkansas was given the name as the Indians by
Armenians and his followers, because of the similarity
to their river, for their river too, they say, was called
Armenia because of the fact that it is called.

Erasmian gave the following account in his
work, "Armenians and their Association of Armenia,
who migrated by the way of Armenia (near India, Turkey)
and came to occupy their present country." Some dis-
tortions of the original style of Armenian as
proof of their origin, this, according to them, is each-
ing also that the name of the nation of Armenians.
The presence of Armenians in Armenia supports this theory.
Another way to support the claim, the Armenians themselves
has taken the name from the word "Armen" (the name of a
river which was then called Armen).

Nevertheless, the father of Greek History (485-413
B.C. born in Halicarnassus, Asia Minor), who called
Armenians and Armenians used a very different language,
and this is demonstrated by the names of the mountains
of Armenia from Thymus. When he was on his way to
prove that Armenians were a part of Egyptians who came
and from the north of Egypt and Thymus, and, having

1. Cf. The Geography of Strabo with an English translation
by George Leake, Dover, 2 Volumes, Vol. V p. 322 (Book IX)
C. Leake, Strabo in the East, 2nd Edition, London
1877, p. 211

crossed the Bosphorus about nine centuries B.C., moved toward the east gradually to establish a new home for themselves; but being immigrants, they could not become masters of the Armenian highlands till the close of the seventh century B.C.^{1.} Xenophon and the other Greek historians agree with Herodotus. According to G. Maspero, "The kingdom of Phrygians", about nine centuries B. C. "expanded in many directions, and soon included the upper valley of the Maeander with its primeval sanctuaries, Kydrara, Colossae and Kylaenae, which were founded wherever hot springs or exhalations of steam betrayed the presence of some supernatural power. The southern shores of the Hellespont, the former territory of Ascania, belonged to it, as did also the majority of the people living along the coast of the Euxine between Sangarias and Halys. Portions of the border on Lake Tatta and Lydia were under its influence. Not long after this, a regular Phrygian empire held sway over the western half of Asia Minor."²

Phrygians have a tradition according to which their forefather was a certain Ascanius, by whose name their country in ancient times was called Ascania.

1. Herodotus Vii 73

2. G. Maspero, Passing of the Empires 850 B.C. to 330 A.D. p.330-1 W. M. Ramsay, The Teaching of St. Paul p. 288 Acts 9-32-14:24

expressed the hope that about nine centuries B.C., covered
 down to the end of the 19th century, to which a new page has
 themselves; but being limited, it is difficult to find
 history of the American Indians till the time of
 the seventh century B.C. Xanthopoulos and the other Greek
 historians agree with Xanthopoulos. According to B. C. 1000
 year, "The History of Xanthopoulos," which is a translation
 B. C. 1000 is very difficult, and even impossible
 the upper world of the American with its history
 Xanthopoulos, Xanthopoulos, Xanthopoulos, which
 have founded themselves on a series of explanations of
 about history. The history of the American Indians and
 of. The content of the history of the American Indians, the
 our history of America, belongs to B. C. 1000 and also
 the history of the people living along the coast of
 the Indian between Xanthopoulos and B. C. 1000. History of
 the former in the Bible and the latter in the Bible
 Xanthopoulos. The history of the American Indians
 Xanthopoulos held only one of the Xanthopoulos of the American
 Xanthopoulos, Xanthopoulos, Xanthopoulos, Xanthopoulos
 their Xanthopoulos, Xanthopoulos, Xanthopoulos, Xanthopoulos
 their country is Xanthopoulos, Xanthopoulos, Xanthopoulos.

1. Xanthopoulos, 1000 B.C.
2. Xanthopoulos, 1000 B.C.
3. Xanthopoulos, 1000 B.C.
4. Xanthopoulos, 1000 B.C.
5. Xanthopoulos, 1000 B.C.

Some, insisting on the generally accepted historical view that Armenians were also called Ashkenazian nation, try to prove them to be of the same descendant as the Phrygians. But this does not seem to be a strong argument, because, the Phrygian Ascania and the Armenian¹ Ashkenaz are entirely different. It may be true that the ancient Phrygia was called Ascania, but it should be considered also that on the western part of Asia Minor there was a river, a lake, a harbor and an archipelago all by the name of Ascanis. On the other hand, there is a kingdom of Ashkenaz mentioned in the Bible, with the kingdom of Ararat.² These Ashkenazians of the Bible are absolutely the same with the Ashkuza of the cuneiform characters. They were the Scythians who invaded Armenia. Consequently, two different Ashkenazians will be accepted in the history besides³ the Ashkenazians of Germany.

According to another Greek tradition, Armenians descended from Greek Argonauts whose leader was a certain Armeos, a man of great fame, who gave his name to

1. Basmajian, G. H. Armenians in the Holy Bible? Vol.V pp. 1-7, 33-35
2. Cf. Jeremiah, 51:27
3. Cf. In the Middle Ages there was a dynasty in the north of Germany by the name of Ashkenazian, which united with Prussia in 1802. Of these are the German-Jews of Consiple who are called "ashkazim".

Some, insisting on the extremely early date for the
view that Armenia was the earliest Christian nation,
try to prove that it is the only one in which
the religion was introduced. But this does not seem to be a strong ar-
gument, because, the Christian religion and the Armenian
Armenians are entirely distinct. It may be true that
the ancient religion was called Armenia, but it seems
to be connected with those on the western coast of Asia.
Hence there was a river, a lake, a harbor, and a city
located all in the time of Armenia. On the other
hand, there is a kingdom of Armenia, mentioned in the
Bible, when the kingdom of Armenia, which Armenia
of the Bible is mentioned, was known as the Armenians
of the kingdom of Armenia. Then came the Armenians
who invaded Armenia. Consequently, the Armenians
Armenians will be accepted in the history books
the Armenians of Armenia.

According to another Greek tradition, Armenians
descended from Greek Armenians, which was a con-
tain Armenians, a man of Greek race, who was the first

1. Armenia, P. 1. Armenia in the Bible, Vol. 1.
2. Armenia, P. 1. Armenia in the Bible, Vol. 1.
3. Armenia, P. 1. Armenia in the Bible, Vol. 1.
4. Armenia, P. 1. Armenia in the Bible, Vol. 1.
5. Armenia, P. 1. Armenia in the Bible, Vol. 1.

his followers. We find the mentioned name in the ancient history, although not associated with the origin of Armenians.^{1.}

Those historians who believe that Armenians have a European origin say that they leaving their European home, migrated toward the east in a very slow and peaceful way. They moved forward in two or three centuries, cultivating the soil, and occupied the highlands of Armenia gradually and always peacefully. It is for this reason that the history has not left any record concerning the Armenian migration, and consequently, of their origin.

The western parts of Cilicia is spoken of by Herodotus as the first new home of Armenians. Less than a century after that, Xenophon proceeded to have his famous Bissextile of Myriads come from the Assyro-Persian lands, and passing through Armenia, everywhere he was told that the place was Armenia; even the northern parts of Erzerum was occupied by Armenians.² It was only the far west, beyond the river Sper that was left

1. Argonauts were a group of heroes in the ancient mythology, who, for the search of the golden-fleece, travelled to Kolhis or Kolchidian country on the Argo ship with a famous leader. (H.H. Chakmakhian, The Armenian History, p. 9 cf.) (P. VN. Myers, A Short History of Ancient Times, p. 79)

2. Cf. G. Maspero, Passing of the Empires, p. 348-349

His followers, as time has manifested more in the ancient
history, although not associated with the origin of
American.

These historians who believe that Americans have
a European origin say that they leaving their lands
here, migrated across the sea in a very slow and pro-
longed way. They moved forward to the on their continent,
cultivating the soil, and occupied the mountains of
America gradually and always peacefully. It is not this
reason that the history has not left any record con-
cerning the American migration, and consequently, of
their origin.

The western part of Illinois is spoken of by some
as the land of the west of Americans. There is a
country with them, Kansas, supposed to have the in-
come of Americans of America from the American-Indian
land, and because Kansas is a very fertile land,
it is said that the place was America even the western
part of America was occupied by Americans. It was this
the first time, before the river that was built.

I. Americans were a group of people in the present of the
country, who for the purpose of the nation, first
settled in Illinois on the American continent, and
with this, became known. (U.S. Commission, 1901)
American History, p. 10 of 1. (U.S. History, 1901)
History of American Times, p. 10
U.S. History, History of the United States, p. 10 of 10

unoccupied, and that part of the land Armenians called^{1.} Chaldean country. Moving toward the east and the north, Armenians had occupied the places of those peoples who were destroyed by wars and had driven the Chaldeans to the uplands of the river Sper (Jorokh). Once in possession of the land, they assimilated the majority of the natives.

There are many arguments which associate Armenians with Phrygians in their origin; the first of these is derived from the analysis of the Armenian language. Philologists believe and try to prove that the Armenian languages belong to the European branch of the Indo-European languages; it is not Semitic or Iranian, as Persian. The form of the Armenian grammar is like that of the European languages, having been separated from which and being subjected to the influence of the Asiatic environment, the language has adopted foreign words from Persian, Assyrian, Hebrew, Arabic, and² other languages.

Another argument in support of this is that of the old religion of Armenian which is entirely different

1. Cf. Jer. 46:2. 2 Kings 24:7

2. Ozanian, K. History of Armenian Literature, pp. 130-134

from the religions of the Asiatic people. It is true that Armenians have borrowed gods from Persians and Assyrians, but they have given European ideas to all of them. According to the witness of some famous explorers, Armenians came from the European shores of Euxine and Marmara seas about twenty-five centuries B.C. and crossing to the other shore, spread slowly in various parts of Paphlagonia. During their long journey they called mountains, rivers and cities after the Armenian names, which still remain; e.g. the river Alis, Iris, Kail, etc.; mountains, such as Harmonion in Turkey (near Sinop), a city by the name Armenian.

As we saw before, Armenians call themselves Hai, while the other nations know them by the name Armenian. The explanation of Moses of Khoren is that the name Hai originated from Haig, the first ancestor of Armenians, and the name Armen has come from Aram, one of the famous leaders of Armenians after Haig. But this interpretation cannot stand criticism; modern philologists can prove very easily that the word Hai has come from "Pat" root of an Indo-European word. Armenians, according to the certain rules of their grammar have changed the letter "P" onto "H" and "T" into "IH", e.g. the word "Pater" in Armenian has been "Hair" (father) and "Mater" has been "Mair" (Mother); in this way the word pat

from the religious of the Asiatic people. It is true
that Americans have borrowed some from Europe and
Asiatics, but they have given them their own
touch. According to the witness at some former exhi-
bit, Americans came from the European states of Spain
and Portugal some about twenty-five centuries B.C. and
others to the other shore, across the Atlantic, by
ways of the Americas. During their long journey they
called themselves, rivers and cities after the American
names, which still remain; e.g. the river Allegheny,
Ohio, etc.; mountains, such as the mountain in Virginia
(near Richmond), a city by the name American.
As we now know, Americans call themselves Allegheny,
while the other nations know them by the name American.
The explanation of names of rivers is that the name Allegheny
originated from Allegheny, the first name of Americans,
and the name American has come from American, one of the names
of Americans from Allegheny. For this important
reason cannot stand official: modern scholars can
prove very easily that the word Allegheny was taken from
root of an Indo-European word. American, according
to the various names of their words, have changed the
letters "r" into "l" and "t" into "d", and the word
"American" has been "Allegheny" (American) and "Allegheny"
has been "Allegheny" (American); in this way the word has

has become Hai.

Pat means lord or prince, and the same word in Armenian is used also in the form of "ped" meaning leader. It is very possible that when Armenians dominated the country of Urartu, they names themselves by the word "ped" or "hai" as the lord or leader of the new land; the fact that the other nations do not call the Armenians "hai", makes this theory more reasonable and Stronger.

The origin of the name Armen (which Moses of Khoren has associated with Aram) can be explained by the root of an Indo-European word which means agriculture, or soil culture. It is obvious that the essential occupation of the Armenian in the ancient time was agriculture and accordingly, it seems probable that the other nations should have called them by the name of their occupation.

Lehman tries to explain the word Armen by "Urmeni", which he had found in a cuneiform record on a rock near Van, Armenia. There are others who like to explain the word Armen by the shortening of the names of the two Armenian regions, Ararat and Minni. According to them, the first syllable of the two words--Ar --and min--are joined in the cuneiform of Armin, which later became Armen. Those who follow this opinion, take the

has been lost.

For many years of time, and the word in Ar-
menian is used also in the form of "pesh" meaning Is-
er. It is very possible that some Armenians designated
the country of Urartu, after their displacement by the
word "pesh" or "pesh" as the land of Urartu of this new
land; the fact that the other nations do not call the
Armenians "pesh", makes this theory very probable and
certain.

The word of the word Aram (which means of Urartu
has originated with Aram) can be explained by the fact
of an Indo-European word which means settlement, or
settled nation. It is obvious that the original mean-
ing of the Armenian in the ancient times was settlement
and consequently, it seems probable that the word Aram
should have existed from the time of their settlement,
before there was any word for "Armenia".
which he had found in a similar word in a very early
Van, Armenia. There are others who like to explain
the word Aram by the Semitic word Aram of the
two Semitic peoples, Aram and Aram, according to
them, the first Aram was the son of Noah in Aram
who was found in the mountains of Aram, which later
became Aram. There are others who explain, that the

witness of the Assyrian translation of the Bible, in which Minni meant Armenia. "The name Armenia is first known by the Babylonian and Persian cuneiform inscriptions of the Achaemenian age, and may be connected with the Vannic Armani", says Sayce.^{1.}

Many other theories are advanced by several historians concerning this question; but none with evidence sufficient to lead us to positive conclusions.

Whatever be the origin of the name of the Armenian nation, it is much more plausible to connect the Armenian people themselves with the Phrygians as being of the same origin. Among the latter the same form of houses, arms and military styles, customs and social life were carefully kept till the end of the Ruperian Kingdom.

To conclude, we can agree with F. H. B. Lynch who states, "All the evidence points to the conclusion that they entered their historical seats from the west as a branch of a considerable immigration of Indo-European peoples crossing the straits into Asia-Minor and perhaps originally coming from homes in the steppes north of the Black Sea. Just as their kinsmen, invad-

1. Hasting's Encyclopedia of Religion and Ethics, Vol. I
p. 793

ing Europe drove the old races before them, such as the Etruscans, the Ligurians, and the Basques, so the Armenians seem to have filled the void which may have been created by the ravages of the Scythians and to have supplanted the subjects of the old Khaldian dynasty in the possession of the plains of the table-land,"¹

1. Lynch, Armenia, Vol.II

1. The Greek idiom,
2. The Italo-Celtic idiom,
3. The German idiom,
4. The Russian and Slavonic languages,
5. The Albanian language,
6. The Armenian language.

This last one of the group, mentioned last, is not a distinct language, but is divided into dialects, each remaining peculiar and independent.

The founder of the Armenian scientific philology was H. Scherzer, who, appeared in 1711, did his first work on this subject. After him, his work was carried on by Fedorov, Vasilchenko, Kosh, Smolchov, P. Miller, L. Stepanian and others. This

ing Europe above the old races before them, such as the
Kelts, the Britons, the Romans, and the Saxons, as the French-
men seem to have killed the old which may have been
created by the ravages of the Celts and to have rep-
resented the subjects of the old British empire in the
revelation of the vision of the Celtic race.

I. French, Antiquities, Vol. II.

Chapter III The Ancient Culture

I Language

Philologists, in their investigation of the origin and development of the languages, take the Indo-European group of languages as the most important. According to some of them that group consists of the following languages:

1. The Indo-Iranian languages,
2. The Greek idioms,
3. The Italo-Celtic idioms,
4. The German idioms,
5. The Baltic and Slavonic languages,
6. The Albanian language,
7. The Armenian language.

This last one of the groups, mentioned does not form a distinct language, but is divided into dialects, ever remaining peculiar and independent.

The founder of the Armenian scientific philology was Johan Scheroder, who, appeared in 1711 with his famous work on this subject. After him, his work was carried on by Bederman, Vindishman, Koshe, Beodicher, F. Muller, K. Batkanian and Father S. Dervishian. This

Chapter III
The Ancient Culture

I. Language

Philologists, in their present state of the art, and development of the languages, like the Indo-European group of languages, is the most important. About the to some of these that group consists of the following languages:

1. The Indo-Iranian languages,
2. The Greek language,
3. The Latin-Gallic group,
4. The Germanic group,
5. The Celtic and British languages,
6. The Albanian language,
7. The Armenian language.

This last one of the group, mentioned above, is not a distinct language, but is divided into dialects, even remaining peculiar and independent.

The scholars of the ancient period, Philology, as John Bachiler, who, according to Philology, famous work on this subject. About this, the work was carried on by Bachiler, Vichman, Kocher, Bachiler, P. Miller, W. Bachman and others. This

very important work was completed during several years by the great Armeniast Hainriche Hubschmann, assisted by Partholome, Sephus Bugge, A. Maye, Brogelmann and others. Of these, Sephus Bugge once was trying to prove that the Etruscan is kin to Armenian. Before him this same opinion was expressed by Robert Ellis.

Bugge, developing the theories of his predecessor, published a work under the title of Etruscan and Armenian. This was a comparative study of the two languages, where he, not only was making a comparison between the particular words, but was also examining their composition, grammatical forms, vocal accents and other things. But in spite of all his efforts he could not establish his thesis. He was right in that there were similarities between the Etruscan and Armenian, but they were not fundamental; the verbal Etruscan meaning given to an Armenian word, was not proof they were of common origin. That was mere conjecture.

The mentioned authors by their hard studies laid the foundation for the discovery of the origing of the Armenian language, having found a similarity of roots and identity of grammatical forms between that and the Indo-European languages. Now there was the question of its exact place. F. Muller and Lagarde, showing

very much of the same kind as the one which was
in the mind of the author of the "Lectures on
Lectures". The author of the "Lectures on
Lectures" was not a native of the
country in which he lived. Before this was
known was expressed by Robert Ellis.

These, the English and the American
published a book under the title of "Lectures on
Lectures". This was a book which was
not only a book of a book, but also a book
of a book, but also a book of a book. The
book was not only a book of a book, but also
a book of a book, but also a book of a book.
The book was not only a book of a book, but
also a book of a book, but also a book of a
book. The book was not only a book of a book,
but also a book of a book, but also a book of
a book. The book was not only a book of a
book, but also a book of a book, but also a
book of a book. The book was not only a book
of a book, but also a book of a book, but
also a book of a book. The book was not only
a book of a book, but also a book of a book,
but also a book of a book. The book was not
only a book of a book, but also a book of a
book, but also a book of a book. The book was
not only a book of a book, but also a book of
a book, but also a book of a book. The book
was not only a book of a book, but also a
book of a book, but also a book of a book.

The book was not only a book of a book, but
also a book of a book, but also a book of a
book. The book was not only a book of a book,
but also a book of a book, but also a book of
a book. The book was not only a book of a
book, but also a book of a book, but also a
book of a book. The book was not only a book
of a book, but also a book of a book, but
also a book of a book. The book was not only
a book of a book, but also a book of a book,
but also a book of a book. The book was not
only a book of a book, but also a book of a
book, but also a book of a book. The book was
not only a book of a book, but also a book of
a book, but also a book of a book. The book
was not only a book of a book, but also a
book of a book, but also a book of a book.

the numerous Persian words in Armenian, tried to assert that it belongs to the Iranian branch. Although they had their followers, this theory did not last long. Hubschmann, in 1875, with strong arguments tried to prove that Armenian is an Indo-European language, entirely independent from Iranian, and its place is between Iranian and Slavonic languages. It is obvious how the Iranian words were mixed in the Armenian language. When Armenia, by the military power of Cyaxares, was joined with the kingdom of Medes, Armenians fell under the direct influence of Iranians in many ways, including the language. From the first of the fourth century, that is, during the whole duration of the Armenian Arsacidæ dynasty, the aristocratic class of Armenians was either Parthian aristocrats.

Iranian, as the official language, was used by these mentioned and other classes on a large ground, so, it was natural that numerous Iranian words should be mixed with Armenian. These borrowed words, though, were not the old Persian but the very ancient Bahlavian, even the date of which can be easily known by their forms.

In modern times some authors try to prove that Armenian is related to the Celtic languages; others think that it is of the same origin with Etruscan,

The numerous Persian words in Armenian, tried to account
that is belongs to the Persian branch. Although they
had their origin, this theory is not well founded.
In 1875, with many arguments tried to prove
that Armenian is an Indo-European language, and that it
dependent from Persian, and its place is between Persian
and Slavic languages. It is obvious how the Persian
words were mixed in the Armenian language. When Persian
of the middle part of Persian, was joined with the
kingdom of Media, Armenian fell under the direct influence
of Persians in many ways, including the language. From
the time of the Persian empire, that is, during the
whole duration of the Armenian historical period, the
archaeological class of Armenians was under Persian influence.

Iranian, as the national language, was used by
these mentioned and other classes in a large amount, so
it was natural that numerous Persian words were mixed
mixed with Armenian. These Persian words, though,
were not the old Persian but the very modern Persian,
even the date of which one can easily trace by their
form.

In modern times some scholars try to prove that
Armenian is related to the Celtic languages; others
think that it is of the same origin with European

Thracian, Phrygian, Aggadian, Urartuian, Alban, etc. N. Mar is convinced that Armenian is a native Semitic language, sister to the Georgian; but this new theory has not been accepted by philologists.

In short, after having studied so many theories, we come to the conclusion and agree with some Armenian historians that the assertion of Hubschmann will remain in its power and keep its special value as long as it has not been disproved.

II The Ancient Religion

Father Sahag Der Movesian, the well-known Armenian historian, speaking about the ancient religion of his nation, says, "Like all ancient nations, Armenia too worshiped nature. Admiring its beauty and afraid of its powers, they thought of them as rational, mysterious beings with human mental endowments." ¹ Everything in nature that could stir up the human emotion, whether in fear or admiration, became an object of worship for them. Thus, the sun, the moon, the stars, the lightning, the storm, the waters, the fire, the mountains, the animals, the trees, etc., were looked upon as the means of divine revelation or the personification thereof. In short, Armenians believed that all nature was alive, filled with innumerable spirits to whom they

1. Sahag Der Movesian, History of Armenia, Vol.I p. 179-80

adopted proper names. Here we find the beginning of the primitive religion of the Armenian nation in the phenomena of Animism.

Armenians used to worship the waters, especially the fountains and rivers. For them fire was the "sister" of the "brother" water and both of them were believed to be the expression of two distinct beings so important in the make-up and preservation of life. Euphrates and Araxes rivers were the main objects of worship, in their line, one the basis that they received in them the small rivers and other running waters of the country, Armenia.

Armenians differed from the Greeks who used to personify the fertility of the earth by male or female human pictures. They did that by picturing the mountains, trees, herbs, animals, etc. Thus, Mt. Ararat, Masis, Nebat, etc. became places of worship. The big forests with their tall trees and fountains, with their medical herbs and flowers, were known to be places "possessed with healing powers and good spirits". Both useful animals and beasts were equally worshiped. The animals considered to be good were horses, cats, lions, oxen, eagles, etc. The oxen were worshiped particularly on the ground that they were the preservers

and helper of agricultural work. The beasts thought of as bad and dangerous were wolves, bears, snakes, fox, etc.

It was believed that under the depth of the earth there was a place called Andoond-Hades, where reigned a certain Santarabed, the King of Darkness, always guarded by a very big and strong dog. He was assisted by the three spirits of the death called "Tubgha", meaning fortune "Alle", which means terror and "Arrnag" --the bearer, whose duty it was to take the life-soul out of the human body.

But all these beliefs did not seem to satisfy the Armenians who, having come in contact with the other nations, adopted some more of the ancient religions. Thus they added to their now native objects of worship the deities of Persia, of Greece, and of Assyria. From the Persians they took Aramazd, Mihr, or Mithra, Spantarmat, or Spenta Armaiti, Vahagn or Veretragna, Tir-- "the writer" and Anahit. From the Greeks they took (adopted) Zeus, Hepestus, Artemis, Atenas, Aprodide, Apollo, and Hercules, and from the Assyrians they borrowed Barshamina, Astlik or Beldi, and Nanea.

In the Armenian pagan theology of the ancient times, there is a famous triad of deities, representing the

and belief of a spiritual world. The belief in the
of an end and beginning with various, various, various,
for, etc.

It was believed that under the earth
there was a place called "Hades", where resided
a certain "Hades", the King of Hades, who
ruled in a very strong way. He was believed
to be the spirit of the dead, called "Hades",
meaning "Hades", which means "Hades" and "Hades",
--the Hades, whose name is to be the Hades--
out of the human body.

But all these beliefs did not seem to satisfy the
people who, having been in contact with the other
worlds, adopted some of the beliefs of the
Thus they added to their own beliefs of "Hades"
the belief of "Hades", of "Hades", and of "Hades".
The "Hades" was not "Hades", "Hades", or "Hades",
but, as "Hades", "Hades", or "Hades", "Hades",
"the Hades" and "Hades", from the "Hades" and "Hades",
(adopted) "Hades", "Hades", "Hades", "Hades",
"Hades", and "Hades", and from the "Hades" and "Hades",
"Hades", "Hades", "Hades", "Hades", "Hades",
In the "Hades" and "Hades" of the "Hades" and "Hades",
there is a "Hades" and "Hades", "Hades", "Hades", "Hades",

heaven, the earth and the sea. They were Vahagn, Anahit and Astlik, whose temple was in the region of Daron. But later on, by an outstanding order of the Armenian King Diritates, Astlik was replaced by Aramazd in the triad. Soon after this order, seven altars were established in the pagoda-temple-of-Valarshapat, the capital of Armenian, for the respective deities.

A. The Deities.

1. Aramazd-Abura-Mazda

The most famous god in the Armenian pantheon was Aramazd or, as it was called, Ahura-Mazad--"the wise lord". He was identified with the Greek "Zeus" and Latin "Jupiter". He was believed to be omnipotent, having his residence in the air, sky. "His once widely spread cult", says Professor Ananianian, "is one of the strongest proofs that at least a crude and imperfect form of Zoroastrianism existed in Armenia". He was known to be the creator of heaven and earth, the father of all gods and the supreme lord of all beings. With his wisdom he had also great strength and righteousness. He was the giver of all things, of all fortune, prosperity and happiness. He made the earth to produce fruit and it was by his kind will that every life came to existence and was sustained. With the

entrance of Aramazd in Armenia the Armenian polytheism was partly substituted by Moneitheism.

2. Anahit

Anahit was a female god, a goddess. She was known to be a daughter of Aramazd and was identified with the Greek "Ardemis" and Latin "Diana". She was the great lady, the glory of the nation and the distributor of all blessings. She was the "mother of all wisdom and the benefactor of mankind".

Her temple was in Eriza but there were also secondary temples in Armavir, Ardashad and other places in the country. Almost every where her statues were made of gold, because it was believed that she was born in a golden body; this belief made the people call her "the golden mother".

3. Mihr-Mithra

Mihr was the son of Aramazd and was almost equal to him in might. He was identified with Hepestus and Valgan, was personified in the sun and gave to the human beings the talent of arts.

His position was that of a mediator Aramazd and mankind. He was the giver of all light and life. As the god of justice, truthfulness and vows, he was the

existence of Armenia in Armenia, the Armenian population was partly exterminated by the Armenians.

3. Anahit

Anahit was a female deity, goddess of the sun, to be a daughter of Aram and was identified with the Greek "Artemis" and Latin "Diana". She was the chief lady, the chief of the nation and the dispenser of all blessings. She was the "goddess of all things and the dispenser of wealth".

Her temple was in Erebuni but there were also many other temples in Armenia, Artashat and other places in the country. Almost every village had a temple where the people went to pray. Because it was believed that the sun was born in a golden house, this temple was the people's "golden house".

3. Mithra

Mithra was the son of Aram and was almost equal to him in power. He was identified with the Persian god Mithra, who was worshipped in the sun and gave to the human beings the talent of art.

His position was that of a mediator between the gods and men. He was the king of all things and life. As the god of justice, truthfulness and virtue, he was the

omniscient guard and had one thousand ears and ten thousand eyes. It was by his virtue that the hills were covered with flowers and grasses. He gave victory to those trusting in him, and punished those breaking their vows. Who judged men and gods according to their actions. He kept equilibrium between Ormuzd-light and Archeme-darkness.

4. Tir

Tir was the Scribe of Aramazd. He was identified with the Greek Hermes-Apollo, and Latin Mercury. His attributes were wisdom, talents of arts and the power over the clouds. It was his duty "to keep the records of good and evil deeds of men for the day of reckoning", or as it was believed "he had the charge of writing down the decrees that were issued by Aramazd concerning the events of each human life."

There were two famous temples of Tir, one in Armarvir and the other near Valarshapat. These temples were known as "the places of the interpretation of dreams," and were used as some sort of Oracle-place, like that of the Delphian Oracles of the ancient Greeks.

Tir was so much appreciated and respected by the Armenians that human names were made after him, such

as, Tiran, Tiridates, Tirikes, Tiribazes, Tirotz, etc.

5. Astlik (small star)

Astlik, identified with the Greek Aprodide and Latin Venus, was originally an Assyrian goddess who personified love and beauty. She was the next respected deity after Anahit.

Her temple was in Ashdishat, the region of Daron, the Armenian Mythology had made her the sweetheart of Vahagn.

6. Naneh (Nanea)

Naneh was the daughter of Aramazd. She was identified with the Greek Athenas and Latin Minerva. She personified the heavens, stars and reasoning. In the national traditions there is but a little difference between her and Anahit. Professor Ananikian believes that Naneh was the Nana of the Ancient Babylonia, originally a sumerian goddess. "In fact," says he, "she was simply the Ishtar of Ereck (a city of southern Babylonia), the heroine of the famous Gilgamish epic, a goddess of life and nature, of sensual love, of war and death.

The Armenians living near the region where the temple of Naneh was, were so much attracted by the deity

as, Venus, Aphrodite, Eros, Eros, Eros, Eros, etc.

E. Asell (small star)

Asell, identified with the Greek Aphrodite and Venus, was originally an Assyrian goddess who personified love and beauty. She was the next respected deity after

Asell.

Her temple was in Asell, the center of Asell.

The Assyrian Asell was the next respected deity after

Venus.

E. Asell (small star)

Asell was the daughter of Asell. She was identified

with the Greek Aphrodite and Venus. She

personified the power, love and beauty. In the

original Asell there is but a little difference

between her and Asell. The Assyrian Asell was

the same as the Asell of the Asell Asell, who

was a beautiful goddess. "Is Asell" was the

name given to Asell by Asell. Asell was the

goddess of the Asell of the Asell Asell, who

was a beautiful goddess. "Is Asell" was the

name given to Asell by Asell. Asell was the

goddess of the Asell of the Asell Asell, who

was a beautiful goddess. "Is Asell" was the

name given to Asell by Asell. Asell was the

that they called their mothers Naneh, as an expression of filial love and respect.

7- Barshamina (Baal-Shamin)

Barshamina, identified with the Greek Hera and Latin Junon, was the giver of happiness, in its temporary form. He was borrowed from Assyria and as a foreign god was always a rival to the native gods.

His statue stood in the village of Tordan and was called "Brilliantly white". Almost all mythologies speak of him as a god while Agathanelus mentions it as goodness.

8- Vahagn

Vahagn, identified with the Greek Ares and Latin Mars, was the god of fire and war. He was the most popular among the national gods of Armenia. His name sounds similar to the Indian Van-agni. His main temple was near the Ardashat of Daron, on the bank of the Euphrates river. There were three altars in that temple known as a triad, one of which was devoted to Vahagn and the others to Anahit and Astlik.

9- Ghosts

Armenians believed in good and bad ghosts and

that the called their sacred book, as an expression
of their love and respect.

7- Vahagn (Vahagn-El)

Vahagn, identified with the Greek Mars and
Latin Jove, was the giver of lightning, in the Roman
mythology. He was represented with a lightning
rod was always a sign of the deity.

His statue stood in the village of Taron and was
called "Vahagn's statue". Almost all Armenians
speak of him as a god while Armenians mention him as
goodness.

8- Vahagn

Vahagn, identified with the Greek Mars and Latin
Jove, was the god of fire and war. He was the most
popular among the national gods of Armenia. His name
sounds similar to the Indian Van-ant. His main temple
was near the Ardashat of Taron, on the bank of the
Euphrates river. There were three altars in that
temple known as a trident, one of which was devoted to
Vahagn and the others to Anahit and Astita.

9- Ghosts

Armenians believed in good and bad ghosts and

attributed to them certain activities. They appeared to men in the fashions of man and animals. The most important of these were the religious beings who were believed to live on the Mt. Ararat, the sacred mountain. These good ghosts were very ambitious on the Armenina behavior and honor. They were ready to reward the good people as a group and to revenge them as such. They passed by those men who died for some good cause and touched them invisibly that they might not be forgotten by the living people.

The bad ghosts-spirits were those who caused all the individual and social disasters, sickness, etc. If a man was sick or a group of people were sick, it was believed that the bad spirits had entered in them causing some terrible distruction there.

The good spirits, in Armenian, were called angels and the bad spirits, devils. The latter could be driven out by the former in collective worship into the gods and by some collective good works for the nation, or service to those in need.

B. The Service and Leadership.

1. The Service.

The services were conducted in and around the temples on the holy days and on certain occasions of the sacrifice for the well being of the nation, the

attributed to them certain activities. They appeared to men in the form of men and animals. The most important of these were the religious beings who were believed to live on the Mt. Ararat, the sacred mountain. These good spirits were very helpful in the Armenian behavior and history. They were ready to reward the good man as a group and to revenge them as such. They seemed to those men who died for some good cause and touched their families that they might not be forgotten by the living people.

The bad spirits were those who caused all the individual and social misdeeds, sickness, etc. If a man was sick or a group of people were sick, it was believed that the bad spirits had entered in them causing some terrible disturbance.

The good spirits, in Armenian, were called angels and the bad spirits, devils. The latter could be driven out by the former in collective worship like the gods and by some collected good works for the nation, or service to those in need.

B. The Service and its Results.

1. The Service.

The services were conducted in and around the temples on the holy days and on certain occasions of

national, or local community needs. They consisted of pagan songs, sacrificing of animals, noises and motions of gratitude and request, etc., the rituals of which were performed fully and with great reverence. A failure in these duties of worship could rouse the anger of the gods, it was believed.

The sacrifice was offered on the platform of the altar before the audience. Every deity required a different kind of animal or animals. Agathangelos, the historian, describes the sacrifices of Chosroes, the King, after his return from victorious incursions as follows:

He commended to seek the seven great altars of Armenia, and he honored the sanctuaries of his ancestors, the Arsacids, with white bullock, white rams, white horses, and mules, with gold and silver ornaments and gold embroidered and fringed silken coverings, with golden wreaths, silver sacrificial basins, desirable vases set with precious stones, splendid garments, and beautiful ornaments. Also he gave a fifth of his booty and great presents to the priests."

A part of the sacrificial animal was burned into ashes on the altar and the rest was distributed to the pagoda priests (Magis), the poor and the foreign. Thanksgiving to and request of mercy from the gods was necessarily involved in the ceremony of the sacrifice. Many a time the state ordered and provided the sacrifice for the well being of the nation, the

national, or local community needs. They consisted of
pagan songs, sacrificing of animals, noises and motions
of gratitude and request, etc., the rituals of which
were performed fully and with great reverence. A
feature in these duties of worship could trace the
origin of the gods, it was believed.

The sacrifice was offered on the altars of the
altar before the goddess. Every day required a dif-
ferent kind of animal or animals. Agathangelos, the
historian, describes the sacrifices of Chorsos, the
king, after his return from victorious incursions as
follows:

He commanded to seek the seven great altars
of Armenia, and he honored the sanctuaries
of his ancestors, the Arshakunis, with white
bulls, white horses, white horses, and
mules, with gold and silver ornaments and
gold embroidered and trimmed silver cover-
ings, with golden vessels, silver vessels,
silver vessels, and silver vessels set with
precious stones, and silver ornaments, and silver
ornaments. Also he gave a fifth of his
booty and great presents to the priests."

A part of the sacrificial animal was burnt into ash-
es on the altar and the rest was distributed to the
priests (Agathangelos, the poor and the famine).
Thanksgiving to the request of mercy from the gods
was necessarily involved in the ceremony of the sac-
rifice. May a time the state ordered and provided
the sacrifice for the well-being of the nation, the

people.

The Armenian Kings and princes observed the holy days of the gods and ordered the people to observe them with reverence. No labors were allowed on those days. They attended the services with their high official especially in a national great need created by war or sickness or drought or pestilence of any kind. Every god had its holidays. Thus, the 27th days of every month was devoted to Vahagn, the god of victory, who was ready to help his believers in their needs of the month. The first month of the year, called Navasart, was dedicated to Aramazd. Its first day was called New Year and it was the holiday for the festival of the triad, namely, Vahagn-Anahit-Astlik.

Anahit had two festivals one of which was held in the 15th of Navasart and the second on the 19th day of every moth. She was known as the goddess of morality and observance of her holidays were supposed to sustain the moral life of the observers.

2. Magis of Pagoda Priests

The magis had the highest position in the ancient religion of Armenia, and, as such, had a very important duty to perform among the educated persons with the right of leadership in the education. They were very

people.

The Armenian Kings and princes observed the holy days of the gods and ordered the people to observe them with reverence. The laborers were allowed on those days.

They attended the services with their high officials especially in a national event held created by war or sickness or drought or pestilence of any kind. Every

god had his holidays. Thus, the 17th day of every month was devoted to Vahagn, the god of victory, who was ready to help his believers in their needs of the month. The first month of the year, called "Amar",

was dedicated to Aramazd. The first day was called New Year and it was the holiday for the festival of

the triad, namely, Vahagn-Armazd-Ashiti.

Ashiti had two festivals one of which was held in

the 15th of November and the second on the 15th day of

every month. One was known as the festival of fertility

and observance of her holidays were supposed to ensure

the fertility of the country.

2. Gods of Nature and Fertility

The gods had the highest position in the ancient

religion of Armenia, and, as such, had a very important

and duty to perform among the educated persons with the

right of leadership in the education. They were very

well fixed financially by virtue of the riches accumulated in the pagodas or pagan religious institutions. They had the privilege of keeping the records of the religions and political affairs and events of the country. The practice of their profession was under certain strict rules established in the past and supervised by the head magi.

Magis constituted a class, composed of both male and female, under the chief magi who was a member of the royal family, respected all over the country. Magis were free from any kind of civil or military service or taxation. In addition to the great possessions of the pagodas, they received big quantities of money from the royal family and a fifth of the spoils taken in war. They owned vast lands and villages and real estates.

Magis, like a princely class of the country, had their own army known as "the army of the magis". The duty of these soldiers was to guard the properties and possessions of the gods. Their headquarters were located in the eight regions where the respective deities had their main pagodas or temples.

were fixed financially by virtue of the taxes assessed in the parishes or upon religious institutions. They had the privilege of keeping the records of the religious and political affairs and events of the country. The practice of their profession was under certain strict rules established in the past and supervised by the head magi.

Magi constituted a class, composed of both male and female, under the chief magi who was a member of the royal family, presided all over the country. Magi were free from any kind of civil or military service or taxation. In addition to the great possessions of the parishes, they received big quantities of money from the royal family and a fifth of the spoils taken in war. They owned vast lands and villages and great estates.

Magi, like a princely class of the country, had their own army known as "the army of the magi". The duty of these soldiers was to guard the properties and possessions of the gods. Their headquarters were located in the eight regions where the respective deities had their main parishes or temples.

III Social Life and Social Organization

1. The Family and Sex

Armenian history reveals the fact that the modern idea of "home" has been intimately united with the racial and national conception among the Armenians from the beginning, many centuries before the christian era.

The family system was patriarchal and each family was a distinct society with its inaccessible rights and privileges, according to the class it belonged to. The moral social control of the family proceeded mainly from the moral teachings of religion. Both the individuals and families were guided by the "supernatural dictation of ethical codes" established and taught by the pagoda priests during many centuries. The people behaved or not, in the family and in society believing in the supernatural rewards and punishments, established by the national and tribal gods and spoken of through the magis.

The patriarch looked to his small society, family, for happiness and comfort. The female members in there were his precious honor for whose sake he was ready to give his life anytime, if it was necessary. The male members were his fighters, upon whom he depended for his family safety, as well as for its economic

III Social Life and Social Organization

I. The Family and Sex

Armenian history reveals the fact that the modern idea of "home" has been intimately united with the social and national conception among the Armenians from the beginning, many centuries before the Christian era. The family system was patriarchal and each family was a distinct society with its inalienable rights and privileges, according to the class it belonged to. The moral social control of the family proceeded mainly from the moral teachings of religion. Both the individual and families were guided by the "supernatural dictation of ethical codes" established and taught by the gods of antiquity during early centuries. The people believed or not, in the family and in society believing in the supernatural rewards and punishments, established by the national and tribal gods and spoken of through the magic.

The patriarch looked to his small society, family, for happiness and comfort. The female members in there were his precious honor for unless she he was ready to give his life anytime, if it was necessary. The male members were his fighters, upon whom he depended for his family safety, as well as for its economic

welfare, living.

We do not hear of polygamy as a socially sanctioned practice in Armenia. Exceptions were looked upon as a degression from the racial religious--moral rules and traditions.

The moral teachings of the primitive religion of Armenia put great emphasis on the sex. A person's morality, especially that of a female, was measured by her attitude toward sex. The irregular satisfaction of the sex urge was considered as one of the biggest sins. Sex cleanliness was strictly required.

If a girl was found pregnant, it was considered to be the most terrible disgrace to her family. The father, or brother, of such a girl had both the social and moral rights to kill her and the man who had fallen with her. A murder like this was the will of the gods. The only thing the murderer had to do was to offer a sacrifice to cleanse himself from the unclean blood that he had been obliged to shed.

2. Friendship

Friendship is one of those old terms which is so often used now in regard to our social relationships. The idea of friendship was very high among the Armenians. It required an absolute altruism and sacrifice.

well as, living.

We do not hear of polygamy as a socially sanctioned practice in Armenia. Exceptions were looked upon as a degeneration from the racial religious-moral values and traditions.

The moral teachings of the primitive religion of Armenia put great emphasis on the sex. A person's morality, especially that of a female, was measured by her attitude towards sex. The Armenian attitude of the sex was considered as one of the highest aims. Sex cleanliness was strictly required. If a girl was found pregnant, it was considered to be the most terrible disgrace to her family. The father, or brother, or such a girl had both the legal and moral rights to kill her and the man who had fallen with her. A murder like this was the will of the gods. The only thing the murderer had to do was to offer a sacrifice to cleanse himself from the unclean blood that he had been obliged to shed.

2. Friendship

Friendship is one of those old terms which is so often used now in regard to our racial relationships. The idea of friendship was very high among the Armenians. It required an absolute altruism and sacrifice.

It was believed that a true friendship could begin only by the will of the gods and shouldn't be given up for any material price. Friends were under the religious and moral obligation of helping each other in need and against any danger in the price of their own lives, if necessary. Any one who was found to be unfaithful to his friend was considered to be also unfaithful to gods by whose virtue friendship was established. Those who failed in their once right friendship, for any reason, had to pay for it by the suffering of their own heart. A vivid example of this is the incident between King Diridates III and Gregory the Illuminator, where the former had to suffer for his failure in true friendship.

3. That State and Social Control

The pagan religion of Armenia was very influential in the political affairs of the state and in social control. The code of the government was made up mainly of the commands of the deities, as they were formulated through the magis, pagoda priests, of different places. Magis assisted the state high officials and they themselves filled many high offices. Often times they were the direct legislators and handled cases in the courts as judges. They had their honorable places

It was believed that a true friendship could begin only by the will of the gods and should be given up for any material prize. Friends were under the religious and moral obligation of helping each other in need and against any danger in the time of their own lives, if necessary. Any one who was found to be unwilling to do his friend was considered to be also unwilling to gods by whose virtue friendship was established. Those who failed in their own right friendship, for any reason, had to pay for it by the suffering of their own heart. A vivid example of this is the incident between King Darius III and Xerxes, the ill-fated, where the former had to suffer for his failure in true friendship.

3. That State and Social Control

The Persian religion of Zoroaster was very influential in the political affairs of the state and in social control. The code of the government was made up mainly of the commands of the deities, as they were formulated through the magis, priests, or different places. Magis assisted the state high officials and they themselves filled many high offices. Often times they were the direct legislators and handled cases in the courts as judges. They had their respective places

in almost all political affairs, as the representatives of the deities. In every form they constituted an influential class, having with them the command of deities, of the national gods.

4. The Economic and Industrial Interest

The primitive religion of Armenia had not much to do directly with the economical and industrial interests of the country. With the entrance of the Greek deities into the country, there was a marked progress in architecture and fine arts among the Armenians. Statues and ikons made of marble, silver, and gold were introduced and this use spread very soon. There was progress in the line of lace-work, hand-work, rug-making etc., bearing pictures of the deities. An important part of the riches of the country belonged to and was accumulated in the pagodas under the stewardship of the magis.

5-The Education

The pagan religion was the main source of public education in Armenia. It had the privilege of guiding the people into every phase of life. The pagoda priests were the teachers of science, politics, morality, and religion. But almost all of these different lines come under the name of moral doctrine or religion. The mores included truthfulness, industriousness, labor, agricul-

in almost all political affairs, as the representatives of the nation. In every town they constituted an influential class, having with them the command of the nation's goods.

A. The Economic and Industrial Interest

The primitive relation of Armenia had not much to do directly with the economical and industrial interests of the country. With the entrance of the Greek colonies into the country, there was a marked progress in agriculture and time was spent upon the Armenian. Various and those made of marble, silver, and gold were introduced and this was spread very soon. There was progress in the line of lace-work, hand-work, rug-making etc., bearing witness of the nation. An important part of the riches of the country belonged to and was accumulated in the hands of the nobles under the stewardship of the nation.

B-The Education

The pagan religion was the main source of public education in Armenia. It had the privilege of holding the people into every phase of life. The pagan priests were the teachers of sciences, politics, morality, and religion. But almost all of these different lines came under the name of moral doctrine or religion. The sciences included truthfulness, industriousness, labor, service,

tural labor, and family obligations.

The magis taught that it was possible to worship Aramazd by doing good to the others and by fighting against lying hypocrisy and slander. In order to be acceptable to Aramazd, and to be worthy of his graces, a man had to keep himself clean spiritually and physically, had to have a clean heart and a right mind within himself and with his fellowmen. Holiness in thought, in speech and in deeds was necessary. If a man sinned, by any reason, he had to confess his sin before a group of good people and had to go to the temple and pray to the gods for forgiveness.

In spite of the fundamental belief in predestination, the pagoda priest taught that each man and each group were responsible for their deeds, and were to get reward or punishment accordingly.

The idea of immortality was partly, though, satisfactorily included in the religious teachings. Filial love and the love of ideals and moral values, made the Armenians to believe in immortality. They were convinced that the deceased ones continued to live with their beloved after their death. Through death man was changed into a spirit possessing a new power. This spirit became the safeguard for all the living members of the

curial favor, and family obligations.
The angels taught that it was possible to worship
Armand by doing good to the others and by fighting against
lying hypocrisy and sin. In order to be acceptable
to Armand, and to be worthy of his grace, a man had to
keep himself clean spiritually and physically, had to
have a clean heart and a right mind within himself and
with his fellowmen. Holiness in thought, in speech and
in deeds was necessary. If a man sinned, by any reason,
he had to confess his sin before a group of good people
and had to go to the temple and pray to the gods for
forgiveness.

In spite of the fundamental belief in predestination,
the priests taught that each man and each group
were responsible for their deeds, and were to get reward
or punishment accordingly.
The idea of immortality was partly, though, easily-
factorily included in the religious teaching. While
love and the love of ideas and moral values, made the
Armenians to believe in immortality. They were convin-
ced that the deceased ones continued to live with their
beloved after their death. Through death man was chang-
ed into a spirit possessing a new power. This spirit
because the safeguard for all the living members of the

family. For this reason, the living were supposed to satisfy the spirit in the best possible way of which they knew.

Conclusion.

The primitive religion of Armenia, with its manifold deities, had more to do with human relations than the spiritual life as we understand it now under the light of christian truths. The requirements of the deities were for the good of the majority of the people, in their physical, political and moral meaning. They required industriousness, agricultural labor, and better means of expression of gratitude to the deities. This last requirement produced the fine arts and secured a considerable progress in architectural lines. It was taught and required by the pagoda priests that people be kind to and help each other, consider the rights of each other because the deities had commanded so. People had to accomplish their moral duties, by fulfilling the will of gods, because, that was the safest way to escape the suffering of their souls after death.

Sacrifice, prayer and gifts to the deities, co-operation and mutual help between were the commands of the gods.

family. For this reason, the living were supposed to
satisfy the spirits in the best possible way at which
they knew.

Conclusion.

The primitive religion of America, with its mani-
fested belief, had more to do with human relations than
the spiritual life as we understand it now under the
light of Christian faith. The requirements of the
deities were for the good of the majority of the people,
in their physical, political and moral welfare. They
required industry, agriculture, labor, and the
far more of expression of gratitude to the deities.
This last requirement produced the idea of sacrifice.
It is considered to progress in architectural lines. It
was taught and required by the gods priests that
people be kind to and help each other, consider the
rights of each other because the deities had commanded
so. People had to accomplish their moral duties, by
fulfilling the will of gods, because, that was the
safest way to escape the evil of their gods
after death.
Sacrifice, prayer and gifts to the deities, co-
operation and mutual help between men the commands
of the gods.

The primitive religion of Armenia had a very important place in the social order of the Armenians. Despite some wrong principles, its unsatisfactory visions, and rejectable methods of function, it gathered around itself the individuals, the clans, and the nation creating in them a religious-social life and relationship. It helped the individual to adjust himself to society in regard to her political, social and moral ideals and well being.

The primitive religion helped the social life of Armenia by contributing to it the idea of supernatural powers and personalities, of strong discipline, or moral obligations in human relationships, of moral obligation in self-help and in the economic welfare to the country etc.

This religion, however, had its terrible faults: it robbed the people financially in the name of the deities. Thus, while a whole community was in a poor condition, or depression, the pagodas had accumulations of riches, silver and gold, provision, and herds of animals for the use of the pagoda priests and servants of the deities.

While on one hand this religion was teaching moral obligation among the Armenians, on the other hand it was

22

The primitive religion of Armenia has a very important place in the social order of the Armenians. Despite some wrong principles, its unattractive visions, and rejectable methods of function, it has created around itself the individual, the class, and the nation creating in them a religious-social life and relationship. It helped the individual to adjust himself to society in terms of his political, social and moral ideals and well being.

The primitive religion helped the social life of Armenia by contributing to it the idea of supernatural powers and personalities, of strong discipline, of moral obligations in human relationships, of moral obligation in self-help and in the economic welfare to the country etc.

This religion, however, had its terrible taints: it robbed the people financially in the name of the deities. Thus, while a whole community was in a poor condition, or depression, the pagans had accumulations of riches, silver and gold, provision, and herds of animals for the use of the pagan priests and servants of the deities.

While on one hand this religion was teaching moral obligation among the Armenians, on the other hand it was

encouraging war against another nation and cruelty toward its members in the time of war.

The primitive religion of Armenia has from its beginning functioned as a sanction in the social control of the Armenians. It has both formulated the mores and has functioned for its support. There are many moral ideas and virtues among the Armenians, even now, that had their origin in the teachings of the primitive religion. Its deities have exercised a very deep influence in the life and behavior of their worshipers as well as in their human relationships.

The pagan religion of Armenia has, comparatively, been slowly progressive but has achieved a considerable change in the social life of the nation before the adoption of christianity.

As to just what went on in Armenia during the Hellenistic period it is not easy to know. The lack of historical records has always caused a great difficulty. I, therefore, in *History of Education in Armenia*, p. 30

encouraging war against another nation and thereby
 toward its members in the line of war.
 The primitive religion of Armenia has from its
 beginning functioned as a nucleus in the social con-
 trol of the Armenians. It has not only laid the moral
 and has functioned for its support. There are many
 moral ideas and virtues among the Armenians, even now,
 that had their origin in the teachings of the primitive
 religion. Its habits have exercised a very deep in-
 fluence in the life and behavior of their worshippers
 as well as in their human relationships.
 The pagan religion of Armenia has, consequently,
 been slowly progressive but has achieved a considerable
 change in the social life of the nation before the adop-
 tion of Christianity.

Chapter IV

Ardashesian Dynasty

Depending on some historical records and information left by the ancient historians we concluded in the second chapter that the Armenians are a branch of Indo-European peoples, originated from the same racial stock with the Phrygians, who migrated to Armenia from the Northwest of Asia Minor. This migration began about seven centuries B.C. and went on very slowly. "It required them three or four centuries," says Professor K. Sarafian, "to subjugate the Ourartous, the native inhabitants of the country."¹ And once they got hold of the controlling power there, they began to develop the state or political system of their ancestors, considering also the need of their new environment. This new era of the Armenian race was known as the period of the Haigazian kingdom which lasted seven centuries B. C. and came to an end with the Ardashesian dynasty.

As to just what went on in Armenia during the Haigazian kingdom it is not easy to know. The lack of historical records has always caused a great difficulty.

¹ K. Sarafian, History of Education in Armenia, p. 20

Chapter IV
Armenian Dynasty

Depending on some historical records and information left by the ancient historians we concluded in the second chapter that the Armenians are a branch of Indo-European peoples, originated from the same racial stock with the Egyptians, who migrated to Armenia from the Northwest of Asia Minor. This migration began about seven centuries B.C. and went on very slowly. "It required them three or four centuries," says Professor E. Sverdrup, "to subjugate the Armenians, the native inhabitants of the country." And once they got hold of the controlling power there, they began to develop the state or political system of their ancestors, considering also the need of their new environment. This new era of the Armenian race was known as the period of the Hellenistic Kingdom which lasted seven centuries B.C. and came to an end with the Armenian dynasty. As to just what went on in Armenia during the Hellenistic Kingdom it is not easy to know. The lack of historical records has always caused a great difficulty.

I. Sverdrup, A. History of Armenia, p. 20

ty to the historians in their efforts to get a sound knowledge of the ancient history of that country. This same difficulty caused Moses of Khoren to depend upon the legendary stories and every sort of folk-lore for the composition of an Armenian history. As we saw, he had ascribed the origin of Armenians to a certain Haig, after whose name was known the Haigazian kingdom, so outstanding in the history of the Armenian race, including several major and minor dynasties.

One of the most important event during this period was the conquest of the country by Alexander the Great after the famous Battle of Arbela, or Gangamelia (331 B.C.) against Darius III whom he defeated and whose vast host he destroyed. Thus the doors of Armenia were opened before the great conqueror who appointed Greek and Persian governors for the different regions of Armenia.

After the death of Alexander the country was dominated by the Selencidae until 190B.C. when Armenia succeeded in regaining its independence. "This submission, almost a nominal one", says Abbe Duchesne, "gave place to complete independence when Antiochus the Great had been beaten at Magnesia by the Romans in ^{1.}190B.C."

1. Abbe Duchesne, The Early History of the Christian Church, Vol. III p. 363

ty to the historians in their efforts to get a sound knowledge of the ancient history of that country. This same difficulty caused those of whom he depend upon the legendary stories and every sort of folk-lore for the composition of an Armenian history. As we saw, he had ascribed the origin of Armenians to a certain Hays, after whose name was known the Haysian Kingdom, so outstanding in the history of the Armenian race, including several major and minor dynasties.

One of the most important events during this period was the conquest of the country by Alexander the Great after the famous Battle of Arbela, or Gaugamela (331 B.C.) against Darius III when he defeated and whose vast host he destroyed. Thus the doom of Armenia was opened before the great conqueror who appointed Greek and Persian governors for the different regions of Armenia.

After the death of Alexander the country was dominated by the Seleucids until 190 B.C. when Armenia succeeded in regaining its independence. This separation, almost a nominal one, says Abbe Duchene, "gave place to complete independence when Antiochus the Great had been beaten at Marmesia by the Romans in 190 B.C."

I. Abbe Duchene, The Early History of the Christian Church, Vol. III p. 383

Thus, with the fall of the Macedonian domination in 190 B.C. begins the truly national history of the Armenians with the Ardashesian dynasty, which lasted over two centuries (190 B.C. to 1 A.D.)

The following is a table of the kings of the above dynasty from its beginning to the end.

Ardashes I (Aradaxias) (190-160B.C.)		
-----1-----		
Ardavastes II (160-149B.C.)		
-----1-----		
Tigranes II (149-123B.C.)		
1-----1-----1		
Ardavastes III (123-94 B.C.)	Tigranes III The Great (94-55 B.C.)	
-----1-----		
Ardavastes IV (55-34B.C.)		
-----1-----1		
Ardashes II (34-20B.C.)	Tigranes IV (20-19B.C.)	
-----1-----		
Tigranes V and Erado (19B.C.-1A.D.)		

Ardashes I was the great leader of the Armenian independence and the founder of the Armenian dominion in the Armenia Magna. He was a great statesman and a talented strategist. He had received a very good Hellinic education and he did his best to introduce it in his country. Greek teachers and wise men occupied

Thus, with the fall of the Macedonian domination in 190
B.C. begins the truly national history of the Armenians
with the Artaxiad dynasty, which lasted over two
centuries (190 B.C. to 1 A.D.)
The following is a table of the Kings of the above
dynasty from its beginning to the end.

Artaxias I (Artaxias) (190-180 B.C.)

I

Artavasdes II (180-160 B.C.)

I

Tigranes II (160-140 B.C.)

Artavasdes III (140-120 B.C.) Tigranes III the Great (120-90
B.C.)

I

Artavasdes IV (90-60 B.C.)

Artaxias II (90-60 B.C.) Tigranes IV (60-50 B.C.)

I

Tigranes V and Arsaces (50 B.C. - 1 A.D.)

Artaxias I was the great leader of the Armenian
independence and the founder of the Armenian domination
in the Armenian lands. He was a great statesman and a
valiant strategist. He had received a very good
hellenic education and he did his best to introduce
it in his country. Great teachers and wise men occupied

an important place in his royal palace continually. He was doing his best for the progress and prosperity of his country.

In the very beginning of his reign Ardashes organized a strong army for the purpose of securing for Armenia its natural borders. In 189B.C. his army marched over the eastern dominion of Medes and captured the regions of Paidagaran, Pavnidis, Vaspooragon and Sunik. Right after this advanced into the north of Georgia and captured the regions of Daik, Gughardjk, and Kookark, and turning to the west and northwest the Armenian well equipped soldiers reached as far as Garin (Erzerum) and Terdjian, and captured the regions of Taurus. By the command of Ardashes, the Armenian soldiers treated the people kindly everywhere they penetrated and helped in every way they could. For this reason, it is said, those peoples of the conquered regions were joined to the mother country whole-heartedly.

Ardashes was famous for his reconstructions, to the plans of which he was helped by Hannibal, the bitter enemy of the Romans and the great commander of the Carthaginians, who had escaped from Antiochus III and was an honored guest to the Armenian king. Ardashes esteemed the great exile like a brother and made him a

an important place in his royal palace continually. He was doing his best for the progress and prosperity of his country.

In the very beginning of his reign Artashes organized a strong army for the purpose of securing for Armenia its natural borders. In 189 B.C. his army marched over the eastern frontier of Media and captured the regions of Paphlagonia, Iovardia, Vaspouragan and Gushik. Right after this advanced into the north of Georgia and captured the regions of Dzik, Gushardik, and Kachik, and turning to the west and northwest the Armenian well equipped soldiers reached as far as Garm (Tiflis) and Terdzan, and captured the regions of Taurus. By the command of Artashes, the Armenian soldiers treated the people kindly everywhere they penetrated and helped in every way they could. For this reason, it is said, those peoples of the conquered regions were joined to the mother country whole-heartedly. Artashes was famous for his reconstructions, so the plans of which he was helped by Isidore, the oldest enemy of the Romans and the first commander of the Carthaginians, who had escaped from Antiochus III and was an honored guest to the Armenian king. Artashes esteemed the great exile like a brother and made him a

counselor. It is said that one day when Hannibal was taking a walk over the banks of the Araxes River he noticed a very strategic view, a natural strong-hold, some sort of peninsula formed by the branches of the river. He made a plan for a capital city and told Ardashes about it. The Armenian king liked the plan, approved it, and delivered the instructions to Hannibal. Thus in the year 187 B.C. on the left banks of the upper streams of Araxes was built a fine town, protected by the sacred river on the three sides and ^{1.} by a barricade on the land. The new established town was called Artaxatat, after the name of Ardashes, and soon became a fine and strong capital for the Armenian Magna. In the time Marcus Aurelius, however, it was transferred to Valarshapat, a little further west, where the Romans had built a new town, Kaineh-Polis.

Ardashes had a very strong influence in all the political affairs of Asia-Minor. But the kings of Selencidal dynasty, did not like his successes, and were always waiting for an opportunity to humiliate him. Antiochus Iv Epiphanes (175-66 B.C.) the last powerful king of Syria, passing across Euphrates River

1.Cf. Abbe Duchesne, The Early History of the Christian Church. Vol. III p. 363-364

companion. It is said that one day when he was taking a walk over the banks of the Araxes River he noticed a very strategic view, a natural strong-hold, some sort of peninsula formed by the branches of the river. He made a plan for a capital city and told Artabanus about it. The Artabanus king liked the plan, approved it, and delivered the instructions to build it. Thus in the year 187 B.C. on the left bank of the upper stream of Araxes was built a fine town, protected by the sacred river on three sides and by a battlement on the fourth. The new established town was called Artabanopolis, after the name of Artabanus, and soon became a fine and strong capital for the Artabanids. In the time of Artabanus Artabanopolis, however, it was transferred to Vainachopolis, a little further west, where the Romans had built a new town, Vainach-Polis. Artabanus had a very strong influence in all the political affairs of Asia-Minor. But the kings of Seleucid dynasty, did not like his successes, and were always waiting for an opportunity to humiliate him. Antiochus IV Epiphanes (175-164 B.C.) the last powerful king of Syria, passing across Euphrates River

with his strong army, attacked Ardashes all of a sudden and captured him. "This defeat of the Armenian king, however", says Father S. Der-Movesian, "Did not have serious consequences, and he regained his throne, enjoying always the friendship of the Romans."

The thirty year reign of Aradashes was a golden-age civilization, education, arts, commerce, military training, and other reformation for Armenia.

The death of Ardashes occurred in the year 160 B.C. while he still had several new useful plans for his country. As a king who was loved and honored so much by the majority of his people, his death was mourned for weeks. Some of his close relatives, it is said, even committed suicide because of their great loss when he was put in the grave.

Ardavestus II (160-149 B. C.) succeeded his father Ardashes I. The new king was not very well liked by his nation. He was ambitious, but his ambition was mainly jealousy. The historians say that he was even jealous of the fame of his father. He had, however, some good qualities of character and one of them was his constructive spirit. He built many buildings in his own country and besides went to the

49

with his strong army, attacked Artashes all of a sudden and captured him. "This defeat of the Armenian king, however," says Father S. Ter-Movsessian, "did not have serious consequences, and he regained his throne, enjoying always the friendship of the Romans."

The thirty year reign of Artashes was a golden-age civilization, education, arts, commerce, military training, and other reformation for Armenia.

The death of Artashes occurred in the year 180 B.C. While he still had several new beautiful plans for his country. As a king he was loved and honored so much by the majority of his people, his death was mourned for weeks. Some of his close relatives, it is said, even committed suicide because of their great loss when he was put in the grave.

Artaxerxes II (360-335 B.C.) succeeded his father Artashes I. The new king was not very well liked by his nation. He was ambitious, but his ambition was mainly jealousy. The historians say that he was even jealous of the face of his father. He had, however, some good qualities of character and one of them was his constructive spirit. He built many

buildings in his own country and besides went to the

country of Medes and established there a town in the field of Sharoor, to the west of the Ararae, which he named, Manazgerd.

During the period of his reign, he was attacked by the Parthian king, Mithridates II (100 B.C.) and being defeated, his country entered under the control of the Parthians. The life of Aravestes II was ended in a tragic way. He was found killed in his last hunting tour as a result of a plot prepared by some of his high officials.

Tigranes II (149-123 B.C.)

Ardavast I left no son, therefore he was succeeded by his brother Tiagranes II. The reign of Tiagranes II was almost fruitless. He did not do any work worthy of mentioning. The only attractive thing joined to his name, is the fact that he became the father of a very famous king, Tiagranes III.

Ardavastes III (123-95 B.C.)

Tigranes II was succeeded by his first son Ardavestes III, whose reign was also a useless one for the country. He was unable to control Armenia within, and naturally could not protect it against the surrounding enemies. He went into war against Mithradates II,

country of Mebes and established there a town in the
field of Oberort, to the west of the Amstel, which he
named, Harnagard.

During the period of his reign, he was attacked by
the Persians King, Artabanus II (100 B.C.) and being
defeated, his country entered under the control of
the Persians. The life of Artabanus II was ended in
a tragic way. He was found killed in his last journey
down as a result of a plot prepared by some of his
high officials.

Artabanus II (100-103 B.C.)

Artabanus I left no son, therefore he was succe-
ded by his brother Artabanus II. The reign of Artabanus
II was almost fruitless. He did not do any work worthy
of mention. The only attractive thing found in
his name, is the fact that he became the father of a
very famous king, Artabanus III.

Artabanus III (103-88 B.C.)

Artabanus II was succeeded by his first son
Artabanus III, whose reign was also a useless one for
the country. He was unable to control Armenia within
and especially could not protect it against the surround-
ing enemies. He went into war against Artabanus II,

was defeated and deposed at last.

Tigranes III (95-55 B.C.)

Ardavestes III was succeeded by his brother Tigranes III. While a boy he was taken a hostage by the Parthians and could return only for a ransom given to Mithradates II. He was an exceedingly talented and ambitious young man who came to be known as the greatest among all the kings of the Ardashian dynasty after Ardashes I, the founder of the dynasty.

As soon as he came to the throne of his father he started to organize the army and furnish it with the best military equipments. He made an alliance with Mithradates VI, Evpador, the king of Pontus for the purpose of getting absolute control in the east.

The treaty accepted between Tigranes and Mithradates was worked out through Kordius, the ambassador of the latter to Armenia. Its two main and most important articles contained a promise of mutual co-operation and help. By the first article Tigranes promised to put his army and all his military power in motion against Syria and the frontier of Asia, that is, Parthia, and Mithradates took the responsibility of using all his military power for both the protection of and advancing into the country of Asia Minor and the Sea-shores of the

was defeated and deposed as last.

Tigranes III (93-88 B.C.)

Arshakuni III was succeeded by his brother Tigranes

III. While a boy he was taken a hostage by the Parthians

and could return only for a ransom given to Mithradates

II. He was an exceedingly talented and ambitious young

man who came to be known as the greatest among all the

kings of the Arsacid dynasty after Artabanus I, the

founder of the dynasty.

As soon as he came to the throne of his father he

started to organize the army and furnish it with the

best military equipments. He made an alliance with

Mithradates VI, Eupator, the king of Pontus for the

purpose of getting absolute control in the east.

The treaty accepted between Tigranes and Mithradates

was worked out through Nardine, the ambassador of the

latter to Armenia. Its two main and most important

articles contained a promise of mutual co-operation

and help. By the first article Tigranes promised to

put his army and all his military power in motion against

Syria and the frontier of Asia, that is, Parthia, and

Mithradates took the responsibility of using all his

military power for both the protection of and advancing

into the country of Asia Minor and the Bosphorus of the

Black Sea that is, against the Romans. By the second article, all the spoils (booty), captives and treasures gotten in the wars would belong to Tigranes, while the captured country, the land, would be left to Mithradates. And as a token of true friendship, Mithradates gave his young daughter Cleopatra to Tigranes for marriage.

Tigranes III fought eleven important wars during his forty-year reign. By means of these wars,, generally speaking, he was pursuing a two-fold purpose, namely, first, to satisfy his desire of conquest, and, second, to complete the racial and linguistic union of Armenia. The last of these purposes was almost completely successful partly because it did not create much hatred and jealousy in the surrounding strong nations against him.

Out of the eleven wars of Tigranes the most successful ones were those fought against Zab, Capadocia, Parthia, Syria, Cilicia, and Phoenicia. Those, however, fought against the Romans, in the latter period of his reign, were rather loss to his country.

"Tigranes had up to this time been continually increasing in strength. By the defeat of Artunes, king of Sopheni or Armenia Minor, he had made himself master of Armenia in its widest extent; by his wars with Parthia

Black Sea that is, against the Romans. By the second article, all the spoils (booty), captives and treasures gotten in the wars would belong to Tigranes, while the captured country, the land, would be left to Mithridates. And as a token of true friendship, Mithridates gave his young daughter Cleopatra to Tigranes for marriage.

Tigranes III fought eleven important wars during his forty-year reign. By name of these wars, generally speaking, he was pursuing a two-fold purpose, namely, first, to satisfy his desire of conquest, and, second, to dominate the rising and Hellenistic union of Armenia. The list of these wars was almost completely successful partly because he did not create much hatred and jealousy in the surrounding strong nations against him.

Out of the eleven wars of Tigranes the most successful ones were those fought against Zab, Cappadocia, Parthia, Syria, Cilicia, and Phoenicia. These, however, fought against the Romans, in the latter period of his reign, were rather loss to his country.

"Tigranes had us to this day been continually increasing in strength. By the desert of Armenia, king of Sophont or Armenia Minor, he had made himself master of Armenia in its widest extent; by his wars with Parthia

herself, he had acquired Gordyene, or northern Mesopotamia, and Adiabeni or the entire rich tract east of the middle Tigris (including Assyria proper and Arbelitis), as far, at any rate, as the course of the lower Zab; by mean which are not stated, he had brought under subjection the king of the important country of Media Atropatene, independent since the time of Alexander. Invited into Syria, about B.C. 83, by the wretched inhabitants, wearied with perpetual civil wars between the princes of the house of Seleucidae, he had found no difficulty in establishing himself as a king over Cilicia, Syria and most of Phoenicia. About B. C. 80 he had determined on building himself a new capitol in the province of Gordieni, a capitol of vast size and provided with all the luxuries required by an oriental court, and fortified with a wall which recalled the glories^{1.} of the ancient cities of Assyria."

Both the friendship of Tigranes and Mithrades, and the success of the former, were looked upon by the Romans with jealousy and hatred, and they were looking for an opportunity to attack them. The commander of the Roman army was Lucullus, the Roman vice-consul of Cilicia. The army of Mithradates counted about

1. Rawlinson, The Sixth Great Oriental Monarchy, pp. 140
-141

himself, he had acquired Gervase, or northern Mesopotamia, and Adiabene on the entire right bank east of the Middle Tigris (including Assur, Arbil, and Arbilis), as far, at any rate, as the course of the lower Tigris; by means which are not stated, he had brought under his section the king of the important country of Media Atropatene, independent since the time of Alexander. He had led into Syria, about B.C. 67, by the western branch, warred with perpetual civil wars between the princes of the house of Seleucidae, he had found no difficulty in establishing himself as a king over Cilicia, Syria and most of Transjordan. About B.C. 63 he had determined on building himself a new capital in the province of Gordiana, a capital of vast size and provided with all the luxuries required by an oriental court, and fortified with a wall which reached the Tigris of the ancient cities of Assyria.

Both the friendship of Tigranes and Mithridates, and the success of the former, were looked upon by the Romans with jealousy and hatred, and they were looking for an opportunity to attack them. The commander of the Roman army was Lucullus, the Roman vice-regent of Cilicia. The army of Mithridates counted about

160, 000 soldiers and his navy on the Black Sea was composed of 400 ships. As a result of an attack on Bithynia by Mithradates, the war broke out between the Romans and Mithradates. Their armies faced each other near a town called Cyzicus, on the way leading from Bithynia to Asia Minor (173 B.C.). The fight did not last long. Mithradates was defeated by the Roman legions and had to take refuge in his navy anchored in an Helles fort. But soon half of the navy was destroyed. Lucullus invaded Bithynia and Paphlagonia and having reached Pontus, besieged the town of Amisus (Samaon) Mithradates took the remaining part of his navy and army and hastened back to protect his own territory. The navy, however, was destroyed by a terrible storm and the army was decisively defeated at Capira (Sepastia), on the banks of Ligos river. Mithradates who was with the army could hardly save himself and escape to Armenia to his son-in-law. The danger was drawing near to Armenia now and Tigranes prepared himself for it. Lucullus sent Abbius Glodius to Armenia as a consul and demanded Mithradates from Tigranes. The way of demand spoken by the young Roman consul was in a rude language. Tigranes, naturally, refused to deliver his father-in-law and ally into the hands of the Romans

160,000 soldiers and his navy on the Black Sea was composed of 400 ships. As a result of an attack on Bithynia by Mithridates, the war broke out between the Romans and Mithridates. Their armies faced each other near a town called Cydnus, on the way leading from Bithynia to Asia Minor (173 B.C.). The first day's battle was Mithridates was defeated by the Roman legions and had to take refuge in his navy anchored in an allied port. But soon half of the navy was destroyed. Involuntarily Mithridates and his family fled and having reached Pontus, besieged the town of Amisus (Antioch). Mithridates took the remaining part of his navy and army and hastened back to protect his own territory. The navy, however, was destroyed by a storm at sea and the army was decisively defeated at Cydnus (172 B.C.), on the banks of Lycus river. Mithridates who was with the army could hardly save himself and escaped to Armenia to his son-in-law. The son-in-law was himself killed by the Romans now and Mithridates prepared himself for it. He outlined next Abdules Glorius to Armenia as a consul and demanded Mithridates from Armenia. The way of escape spoken by the young Roman consul was in a true language. Mithridates, naturally, refused to deliver his father-in-law and ally into the hands of the Romans.

and answered in a polite way. This refusal was sufficient. The Roman army entered Armenia and besieged the famous Digranagert, the capitol of Armenia. The fight at the city began on April 1, 69 B.C. and lasted six months. Tigranes had 80,000 men defending the city, while those of Lucullus attacking were much less. An important part of those defending the city were Greeks whom Tigranes had captured in his wars and had settled them in the city. They were not satisfied with Tigranes and were looking for a chance to rebel against him and the Romans knew this situation. The plans of Lucullus were put through by his officials. Both the heads of these emmigrant Greeks of the city, as well as the discontented Armenian governors were urged by bribe or otherwise to rebel against Tigranes. The plot was carried through successfully by the Romans and Tigranes broken in heart by this treachery, was at last defeated and escaped from the city with 150 horsemen. In this war the Armenians lost about 30,000 people in and around the city. Lucullus captured the rich Tigranagert and gave freedom to his army for pillage and other cruelties. The famous capitol of Armenia, built in so many years and with so great sacrifices soon turned to be a poor town.

and answered in a polite way. This refusal was nullified-
ent. The Roman army entered Armenia and besieged the
famous city, the capital of Armenia. The siege
at the city began on April 1, 62 B.C. and lasted six
months. Tigranes had 60,000 men defending the city,
while those of Lucullus attacking were much fewer. An
important part of those defending the city were Greeks
whom Tigranes had captured in his war and had settled
them in the city. They were not satisfied with Tigranes
and were looking for a chance to rebel against him
and the Romans knew this situation. The plans of
Lucullus were put through by his officials. Both the
heads of these important Greeks of the city, as well
as the discontented Armenian governors were urged by
Tigranes or otherwise to rebel against Tigranes. The plan
was carried through successfully by the Romans and
Tigranes broken in heart by this treachery, was at
last defeated and escaped from the city with 100 horse
men. In this war the Armenians lost about 20,000 people
in and around the city. Lucullus captured the rich
treasures and gave freedom to his army for pillage
and other amusements. The famous capital of Armenia,
built in so many years and with so great sacrifices
soon turned to be a poor town.

The fall of Tigranert had reduced Tigranes terribly. He entered the interior parts of his country with Mithradates and organized a new army of 70,000 soldiers for another war. In the spring of 67 B.C. Lucullus advanced into the interior regions of the country with the intention of capturing Ardashat, the old capitol of the Armenian Magna. The battle began between the two armies. The Armenian army was led by the two kings, Tigranes and Mithradates who were resisting the attacks of the Roman army vigorously. The plan of Lucullus did not succeed and so, he marched south and captured Nisibis, an Armenian town of Mesopotamia. The fight was continued there between the Roman and Armenian army but it did not last long. Because of the continual war, hunger, and sickness, the losses of the Roman army were getting heavier, increasing the discontent of the soldiers against Lucullus. A rebellion was drawing near. The prestige of Lucullus was fallen before the Roman Senate and the supreme military authority of the mother country. Lucullus was discharged from his office and called back to Rome.

During this time the son of Tigranes had rebelled against his father and was trying to seize his throne. When Pompey came to Armenia, he wanted to betray his father to the Romans, for this purpose. The army of

The fall of Tigran had reduced Tigran's territory.
He entered the interior parts of the country with his
troops and organized a new army of 70,000 soldiers for
another war. In the spring of 55 B.C. Lucullus advanced
into the interior regions of the country with the inten-
tion of capturing Artabanus, the old capital of the Armen-
ians. The battle between the two armies, the
Armenian army was led by the two kings, Tigranes and Mith-
ridates who were resisting the attacks of the Roman army
vigorously. The plan of Lucullus did not succeed and so
he marched south and captured Nisibis, an Armenian town
of great importance. The fight was continued there between
the Roman and Armenian army but it did not last long.
Because of the continual war, hunger, and sickness, the
losses of the Roman army were getting heavier, desper-
ately the discomfited of the soldiers against Lucullus. A
rebellion was breaking out. The presence of Lucullus
was felt before the Roman Senate and the emperor Mil-
itary authority of the mother country. Lucullus was dis-
charged from his office and called back to Rome.
During this time the son of Tigranes had rebelled
against his father and was trying to seize his throne.
When Pompey came to Armenia, he wanted to restore his
father to the throne, for this purpose. The army of

Pompey was nearing Artaxata. The leaders of the rebellion sent word to the Roman general to attack the city. Tigranes was in a dangerous position and he thought it was best to make peace with the Romans. With his high military officials and friends, he went to meet Pompey and saluted him in an oriental manner. The Roman general greeted him with respect and the interview between them was very friendly. The king and the general made a treaty of peace. Pompey declared Tigranes friend and ally to the Romans and his military staff, standing around the two highest officials shouted, "Tigranes, the kings of Armenia."

According to this treaty, Armenia had to pay to the Romans 60,000 gold talent as a forfeit of war, and the Armenian kings thereafter had to get the consent of Rome for enthronement. This practically put Armenia under the suzerainty of Rome. "Great Armenia, restored by Lucullus and Pompey to the natural limits which it had over-stepped under Tigranes", says Duchesne, "was considered together with the Caucasian states, Iberia and Albania, and sometimes also Media Atropatena, as forming part of the Roman Empire."^{1.}

1. Abbe Duchesne, The Early History of the Christian Church, Vol. III p. 364

Pompey was hearing Armenia. The leaders of the rebellion sent word to the Roman general to attack the city. Tigranes was in a dangerous position and he thought it was best to make peace with the Romans. With this high military officials and friends, he went to meet Pompey and saluted him in an official manner. The Roman general greeted him with respect and the interview between them was very friendly. The king and the general made a treaty of peace. Pompey declared Tigranes friend and ally to the Romans and his military staff, standing around the two highest officials shouted, "Tigranes, the King of Armenia."

According to this treaty, Armenia had to pay to the Romans 60,000 gold talents as a tribute of war, and the Armenian king thereafter had to get the consent of Rome for any movement. This practically put Armenia under the suzerainty of Rome. "Great Armenia, scattered by Inachus and Pompey to the natural limits which it had over-stepped under Tigranes", says Diodorus, "was considered together with the Caucasian states, Iberia and Albania, and sometimes also Media Atropatene, as forming part of the Roman Empire."

Tigranes died in the year of 55 B.C. at the age of eighty-five, after a forty year reign. His influence on the other nations was very great. He was known as "the king of kings". Cicero, the great Roman, in some of his famous essays calls him "the greatest king of Asia", and Apianus speaks of him as "Tigranes, the horrible king of kings." After all, he was considered by his countrymen as the greatest patriot of his time who served his nation and his country faithfully and usefully to the end.

Ardavestes IV (55-34 B.C.) Parthians in the east.

Tigranes was succeeded by his last son, Ardavestes IV, known in the Armenian history as the poet king. He was educated in the royal family of his father under the well known Greek teachers. In the first years of his reign he remained faithful to the alliance of and co-operated with the Romans.

During this time Caesar, Pompey and Crasus had divided the Roman world between themselves, and each one of them wanted to reign alone without any rival. The Roman Senate, suggested by Pompey, commissioned Crasus to begin an invasion over Parthia. The old triumvir, accepted the decision and passing over the Hellespont with his army in 54 B.C., went to Asia Minor and crossing the Euphrates river came near the borders

88

Tiberius died in the year of 23 B.C. at the age of
eighty-five, after a forty-year reign. His influence
on the other nations was very great. He was known as
"the king of kings". Cicero, the great Roman, in some
of his famous essays calls him "the greatest king of
Asia", and Arianus speaks of him as "Tiberius, the her-
rible king of kings". After all, he was considered by
his countrymen as the greatest patriot of his time who
served his nation and his country faithfully and unself-
ishly to the end.

Archeologist IV (23-34 B.C.)

Tiberius was succeeded by his last son, Archeologist
IV, known in the American history as the poor king. He
was educated in the royal family of his father under
the well known Greek teachers. In the first years of
his reign he remained faithful to the alliance of and
co-operated with the Romans.
During this time Caesar, Pompey and Crassus had di-
vided the Roman world between themselves, and each one
of them wanted to reign alone without any rival. The
Roman Senate, suggested by Pompey, commissioned Cras-
sus to begin an invasion over Parthia. The old trium-
vir, accepted the decision and passing over the Hel-
lespont with his army in 54 B.C., went to Asia Minor
and crossing the Euphrates river came near the borders

of Armenia. Ardavestes wanted to help him out in his military plans, as an ally to the Romans, but Crassus refused his suggestions. Deceived by the Arab chieftains he marched over the wilderness of Mesopotamia with 43,000 soldiers to attack the Parthians. When the battle began the Roman army was surrounded. In a short time the whole army of Crassus was annihilated. Twenty thousand were killed and the rest were captured. Crassus himself was plotted against and killed. This terrible defeat of the Romans deeply affected their prestige and exalted the name of the Parthians in the east.

In the year 36 B.C. Mark Antony, the Roman Triumvir, came to Armenia with an army of 120,000 to revenge Parthia for the death of Crassus and to carry on the old plan of getting control of the east. Aided by the Armenian army, he reached as far as Media. But there he was terribly defeated by the united army of Media and Parthia, and was obliged to retreat. He returned to Alexandria, Egypt, and there he spread the news that the cause of his defeat was the King of Armenia. In the spring of 34 B.C. he came to Armenia as an ally and friend and invited Ardavestes to his army for an interview, seized the Armenian king, put him in chains and carried him off to Egypt. There he kept him in

of Armenia. Artavasdes wanted to help him out in his military plans, so he ally to the Romans, but Crassus refused his suggestion. Deceived by the kind words, he marched over the wilderness of Mesopotamia with 43,000 soldiers to attack the Parthians. When the battle began the Roman army was surrounded. In a short time the whole army of Crassus was annihilated. Twenty thousand were killed and the rest were captured. Crassus himself was killed and his head was sent to the Parthians. The Roman army was routed and fled to the east. In the year 53 B.C. Mark Antony, the Roman Tribune, came to Armenia with an army of 120,000 to revenge Parthia for the death of Crassus and to carry on the old plan of getting control of the east. Aided by the Armenian king, he reached as far as Media. But when he was fearfully defeated by the united army of Media and Parthia, and was obliged to retreat. He returned to Alexandria, Egypt, and there he spent the next year. In the course of his defeat was the king of Armenia. In the spring of 54 B.C. he came to Armenia as an ally and friend and invited Artavasdes to his army for an interview, asked the Armenian king, but his intention was to carry him off to Egypt. There he kept him in

prison for two years and at last beheaded him in 31 B.C. to please himself and Cleopatra.

This evil and shameful deed of Antony had its reaction upon the Armenians who now hated to see any Roman authority over their country. Ardashes II (34-20 B.C.) was in the royal family of Parthia at the time his father, Ardavestes, was taken to Egypt. He came back home immediately and was accepted by his people with joy. In spite of the opposition of the Romans, he occupied the throne of his father by the power of the Parthian Arsacidae, reigning also over Media. He was a bitter enemy of the Romans, and when his father was beheaded in Egypt, he avenged his death by massacring all the Romans found in Armenia and Media.

In the year 31 B.C. the decisive battle of Octium took place in which Antony and Cleopatra were badly defeated and soon lost their lives. The death of Antony is known in the history as the end of the Roman Republic and the beginning of the Empire.

Now Caesar Octavianus Augustus became the head of the new Roman authority. He first began to settle the questions of the mother country and, then, turned his eyes to those countries which once had recognized the supremacy of Rome. He did not, however, want to have any trouble with Ardashes. The Armenian king was killed

prison for two years and at last delivered him in B.C.
to please himself and Cleopatra.

This evil and shameful deed of Antony had its re-
action upon the Armenians who now hated to see any Ro-
man authority over their country. Artabanus II (38-35 B.C.)

was in the royal family of Parthia at the time his
father, Artabanus, was taken to Egypt. He came back
home immediately and was accepted by his people with
joy. In spite of the opposition of the Romans, he
occupied the throne of his father by the power of the
Parthian Artabanus, returning also over Media. He was a
bitter enemy of the Romans, and when his father was de-
feated in Egypt, he avenged his death by massacring all
the Romans found in Armenia and Media.

In the year 31 B.C. the decisive battle of Actium
took place in which Antony and Cleopatra were badly de-
feated and soon lost their lives. The death of Antony
is known in the history as the end of the Roman Repub-
lic and the beginning of the Empire.

Now Caesar Octavianus Augustus became the head of
the new Roman authority. He first began to settle the
question of the mother country and, then, turned his
eyes to those countries which once had recognized the
authority of Rome. He did not, however, want to have
any trouble with Artabanus. The Armenians who were killed

in a rebellion, and was succeeded by Tigranes IV (20-19 B.C.) who died in a year.

Tigranes V and Erado (19 B.C.-1 A.D.)

The end of the Ardashesian dynasty was approaching now. After the death of Tigranes IV, the Parthians helped his son Tigranes V to occupy the throne of his father with his wife Queen Erado. This arrangement was not pleasing to Augustus at all but because of some national troubles he did not want to get in war against Parthians and Armenians, waiting for an opportunity. It was terribly displeasing for him, however, to see that among the Armenians there was gradually increasing a sympathy toward the Parthians and a hatred toward the Romans.

In the year 1 A.D. when Tigranes was at war with his neighbors, Augustus sent Gaius Caesar (Caligula) to Parthia for political purposes, in the name of peace. Before his arrival, however, Tigranes was killed in war and Erado, the Queen, resigned from the throne. Thus, the Ardashesian dynasty was ended. Just then a treaty was ratified between the Romans and Parthians by which Armenia lost its independence and fell under the influence of Rome and Parthia for the time being.

in a rebellion, and was succeeded by Tigranes IV (c. 100-95 B.C.) who died in a year.

Tigranes V and Erato (95 B.C.-91 A.D.)

The end of the Arsacidian dynasty was approaching

now. After the death of Tigranes IV, the Parthians helped his son Tigranes V to occupy the throne of his father with his wife Queen Erato. This arrangement was not pleasant to Augustus at all but because of some national troubles he did not want to get in war against Parthians and Armenians, waiting for an opportunity. It was terribly displeasing for him, however, to see that among the Armenians there was gradually increasing a sympathy toward the Parthians and a hatred toward the Romans.

In the year 1 A.D. when Tigranes was at war with his neighbors, Augustus sent Gaius Caesar (Caligula) to Parthia for political purposes, in the name of peace. Before his arrival, however, Tigranes was killed in war and Erato, the Queen, resigned from the throne. Thus, the Arsacidian dynasty was ended. Just then a treaty was ratified between the Romans and Parthians by which Armenia lost its independence and fell under the influence of Rome and Parthia for the time being.

PART II FROM PAGANISM TO CHRISTIANITY

Chapter I Introduction of Christianity

Armenian church history gives an important place to the Jewish colonies in the conversion of Armenia.

It is generally accepted that Greeks have given to the world philosophy, science, and culture; Romans, law and civil polity; and Jews, the idea of the true God. Jew have made the greatest contribution to civilization in the line of religion. They have served as living factors in the spreading of christianity in its very beginning. Carried into exile, or gone, to many parts of the world, they took the Law and Prophets with them, and were nourished by them, praying to their God of Zion. They established their synagogue in colonies to preserve their national and religious life, keeping in themselves the great longing for Jerusalem. They were in continual communication with Palestine, and in every year there were rich groups of pilgrims going to Jerusalem, with great gifts for their beloved Temple. Caravans of such pilgrims were going to Jerusalem every year, from the countries of Parthia,

PART II
FROM TABERNACLE TO CHRISTIANITY

Chapter I
Introduction of Christianity

Armenian church history gives an important place to the Jewish colonies in the conversion of Armenia. It is generally accepted that Greeks have given to the world philosophy, science, and culture; Jews and civil polity; and Jews, the idea of the true God. Jew have made the greatest contribution to civilization in the line of religion. They have served as living factors in the spreading of Christianity in its very beginning. Carried into exile, or gone, to many parts of the world, they took the law and brought with them, and were nourished by them, growing to their God of Zion. They established their synagogues in colonies to preserve their national and religious life. Keeping in themselves the great longing for Jerusalem, they were in continual communication with Palestine, and in every part there were rich groups of pilgrims going to Jerusalem. The great gifts for their beloved Temple. Generations of such pilgrims were going to Jerusalem every year. From the countries of Persia,

Media, Elamites, Mesopotamia, Capadocia, Pontus, Phrygia and Pamphylia, Egypt and Libya and Cyrene, Arabia, Crete and Rome. It was by these Jewish refugee proselytes that the first preachers were received hospitably, and among them was the name "christian" heard in the first time, in the Synagogue of Antioch.

It is beyond doubt that there were Jewish colonies in many parts of Armenia. Faustus of Byzantium, speaking about this question, in one of his stories of the Armenian war with Persia, gives a definite number of 9000 Jewish captives in the city of Artaxata, "Whom", he says, "Tigranes of Arsacidæ had brought from the country of Palestine and neighborhood countries."^{1.}

According to Moses of Khoren, there had been two Jewish captives in the days of Tigranes; the first was that of 70 B.C. when Tigranes besieged the city of Ptolemais, and taking it, brought from there many Jewish captives to Armenia and settled them in Arma-vir and the other cities round about. The second took place by Barzapran, the chieftain of Rushdunians (an Armenian dynasty), who brought captive Jews from Samaria, and by the order of Tigranes, lodged them in the city of Shamiram, Van. He even states that with

1. Faustus, History of Armenia, pp. 176-178

1.
those captives there was their High Priest, Hyrcanus.
Moses of Khoren is wrong in his last statement. Hyrcanus was taken captive not to Armenia but to Parthia. There are many historical facts, however, to prove that there were Jewish colonies in Armenia long before as well as after the beginning of the Christian era.

Christianity, in the first place, brought Jewish influence upon the Armenian nation in many ways. There are great similarities in the stories of their national heroes. Many of the Armenian famous names are identified with Jewish names, such as, Varaz with Vazariah and Bakarat with Bakadiah. The influence of the Old Testament has been very deep upon the Armenians of the ancient times. As Gelzer says, "The heroic stories of its historical books have been more pleasant to the Armenian aristocracy, than the sweet doctrines of the New Testament".² Certain stories of members of this class are presented as having possessed a similar character with those told in the Jewish history. For example, in the story of the foundation of the Hripsimian Temple, the extraordinary physical power of Tiridates in bringing very huge pieces of rocks from Mount Ararat, for the building, is similar to the story of Samson carrying

1. Moses of Khoren, Works, pp. 93-94

2. Gelzer, H. Die Anfänge Der Armenian Kirche, p. 19

1.
 those captives there we shall find, I think, that
 Moses of Khoren is wrong in his last statement. Khoren-
 as was taken captive not to Armenia but to Persia. There
 are many historical facts, however, to prove that there
 were Jewish colonies in Armenia long before as well as
 after the beginning of the Christian era.

Christianity, in the first place, brought Jewish
 influence upon the Armenian nation in many ways. There
 are great similarities in the stories of their national
 heroes. Many of the Armenian famous names are identified
 with Jewish names, such as, Vardan with Vashtan and Es-
 karat with Eschkarat. The influence of the Old Testament

has been very deep upon the Armenians of the present
 times. As Balzer says, "The heroic stories of the his-
 torical books have been more or less taken from the Jewish
 literature, that the great heroism of the New Testa-
 ment." Certain facts of history of this time are
 presented as having occurred a similar character with
 those told in the Jewish history. For example, in the
 story of the foundation of the Armenian nation, the
 extraordinary physical power of Tishlak is bringing
 very large pieces of rock from Mount Ararat, for the
 building, is similar to the story of Samson carrying

the iron gates of Kaza on his shoulders. In the story of Nerses, his attitude toward Arsaces is not very different from that of Elijah to Ahab. Armenians were given order to keep the Day of Memory of those Armenian soldiers who were killed in a war with Persians, "because", it was said, "they also like the Hebrew Maccabees, fought for their brothers and fell martyrs in the battle"¹. The ideal heroes of Vertanes also are like the Maccabees. It is obvious even that the Armenian Royal Court reflected many things from that of David and Solomon. In short, the Jewish influences upon the Armenians have been very deep, especially in the line of religion.

Apostolic Preaching

The Armenian national church is called "Apostolic" on the basis that it is directly established by the apostles. According to the traditional history of Armenia, the first preacher of christianity in the country was Thaddaeus the Apostle. There are two stories about this; one in Assyro-Armenian and the other is purely Armenian. The first tells that Abgar, the King of Armenia, after his return from Parthia (where he had gone for some political purposes), fell very sick. He had

1. Faustus, History of Armenia pp. 111-127 Cf. 1 Kings, 18:18, 21:21

the iron gates of Eden on his shoulders. In the story of Hercules, his attitude toward Armenians is not very different from that of Elijah to Akh. Armenians were given an order to keep the Day of Memory of these Armenian soldiers who were killed in a war with Persians, "the cause", it was said, "they also like the Persian Macedonians, fought for their brothers and fell martyrs in the battle". The ideal heroes of Persians also saw this the Macedonians. It is obvious even that the Armenian Royal Court reflected many things from that of David and Solomon. In short, the Jewish influences upon the Armenians have been very deep, especially in the line of religion.

Apostolic preaching

The Armenian national church is called "Apostolic" on the basis that it is directly established by the apostles. According to the traditional history of Armenia, the first preacher of Christianity in the country was Vardges the Apostle. There are two stories about this; one is Assyro-Armenian and the other is purely Armenian. The first tells that Akh, the King of Armenia, after his return from Persia (where he had gone for some political purposes), fell very sick. He had

heard that some of his enemies were trying to break his friendly relationships with Rome; so he sent a delegate to the Roman governor of Syria to defend himself. The delegates were Mar-Ihab, prince of Alzuni, Shamshakram, patriarch of Abahun, and Anan, a personal friend of Abgar, sent to the city of Yeleverople (Betskubin, Beit-jibrin), by the governor of Phoenicia, Palestine, Assyria and Mesopotamia. He accepted them very gently and peacefully, and sent them back to Abgar with assurance of friendship. On their return from Syria, the delegates visited Jerusalem where they heard the great, miraculous deeds of Jesus. When they came back to Edessa they told to Abgar all they knew about Jesus. Abgar being very sick wrote a letter to Jesus inviting him to Armenia. "The letter he sent through the same delegates, or his messenger Anan", says Moses of Khoren, and is as follows:-

"Abgar, son of Arsham, ruler of Edessa (Armenia), to Jesus the excellent Saviour who has appeared in Jerusalem, greeting. I was told about the fame and thy healings without medicaments. It is said that thou makest the blind to see and the lame to walk, that thou cleanest lepers and castest out demons, healest

1. Moses of Khoren, Works p. 105, 106

heard that some of his enemies were trying to break his friendly relationships with Rome; so he sent a delegate to the Roman governor of Syria to defend himself. The delegates were Met-Isah, prince of Arian, Shamashan, patriarch of Arian, and Annan, a personal friend of Abgar, sent to the city of Seleucia in (Babylon, Met-Isah), by the governor of Irbid, Palestine, Assyria and Mesopotamia. He accepted them very kindly and personally, and sent them back to Abgar with assurance of friendship. On their return from Syria, the delegates visited Jerusalem where they heard the great traditions of Jesus. When they came back to Abgar they told to Abgar all they knew about Jesus. Abgar being very sick wrote a letter to Jesus inviting him to Abgar. "The letter he sent through the same delegates, or his messenger Annan", says Moses of Khoren, and is as follows:-

"Abgar, son of Arian, ruler of Mesopotamia (Armenia), to Jesus the excellent Gondar who has appeared in Jerusalem, greeting. I was told about the time and thy healings without medicines. It is said that thou makest the blind to see and the lame to walk, that thou cleanse lepers and castest out demons, healed

the chronic sicknesses and even raisest the dead. And having heard all these things concerning thee, I have concluded that either thou art a God or the son of a God. I have therefore written to thee to ask thee that thou wouldest take the trouble to come to me and heal the disease which I have. I have heard also that the Jews are murmuring against thee and are plotting to injure thee. But I have a small yet a very fine town which is great enough for both of us.¹

The answer of Jesus, written by Thomas the Apostle is as follows:-

"To the ruler Abgar. Blessed art thou who hast believed in me without having seen me. For it is written concerning me, that they who have seen me will not believe in me, -and that they who have not seen me will believe and be saved. But in regard to what thou hast written me, that I should come to thee, it is necessary for me to accomplish all things here for which I have been sent, and after that I will return unto Him who sent me. After I am ascended I will send to thee one of my disciples that he may heal thy sickness and grant² life to thee and thy men."

1. Eusebius, H. E. Church History, p. 100 Vol. I p.2,3
2. Ibid. p. 101. Ormanian, Arch. M. Armenian Church History p. 20-22

the chronic sicknesses and even raised the dead. And
 having heard all these things concerning thee, I have
 concluded that either thou art a God or the son of a
 God. I have therefore written to thee to ask thee
 that thou wouldst take the trouble to come to me and
 heal the disease which I have. I have heard also that
 the Jews are murmuring against thee and are plotting
 to injure thee. But I have a small yet a very fine
 town which is great enough for both of us."

The answer of Jesus, written by Thomas the Apostle
 is as follows:-

"To the ruler Athor, blessed art thou who hast
 believed in me without having seen me. For it is writ-
 ten concerning me, that they who have seen me will not
 believe in me, and that they who have not seen me will
 believe and be saved. But in regard to what thou hast
 written me, that I should come to thee, it is necessary
 for me to accomplish all things here for which I have
 been sent, and after that I will return unto him who
 sent me. After I am ascended I will send to thee one
 of my disciples that he may heal thy sickness and grant
 life to thee and thy men."

I. Kusebin, *St. Petersburg History*, p. 100, Vol. I, p. 101.
 E. I. I. p. 101. *St. Petersburg History*, p. 101.
 History, p. 101-102.

There is also another tradition according to which, those Greeks who went up to worship at the feast (the one during which Jesus entered Jerusalem), were Armenian delegates, sent by the king, Abgar.

And it came to pass just as Jesus had promised; after the ascension of Jesus, one of his disciples, Thaddeus, came to Armenia to accomplish the promise of the Lord, for preaching and healing. But who was this apostle? It is worthy to hear the answer of some historians for this question. "There are two apostles by the name Thaddeus", says Bishop Mesrop, "one is of the twelve (Lebeus), who was called Thaddeus (Mt. 10:3) named also Judas, the son of James (Lk. 6:16), who usually is mentioned by a double name Judas-Thaddeus. The other is of the seventy-two disciples the brother¹ of the apostle Thomas, called Didymus, twin (John 11:16)

According the Labubna, after the ascension of Jesus Thaddeus-Didymus came to Edessa to fulfil the promise of Jesus. To the first tradition, he came to Edessa and reside with a Jew named Dubia. Abgar, hearing of him, called him to his palace, and there Thaddeus healed the king from his sickness and preached the Gospel. Abgar, with all his royal family, princes and all inhab-

1. Bishop Mesrop--Labubna p. 19-30. Cf. Eusebius, Church History, p. 101-103

There is also another tradition according to which, those people who went up to worship at the tomb (the one during which Jesus entered Jerusalem), were returning, sent by the king, Agbar.

And it came to pass that as Jesus had predicted, after the resurrection of Jesus, one of his disciples, Thaddeus, came to Armenia to accomplish the promise of the Lord, for preaching and healing. But who was this apostle? It is worthy to note the names of some historians for this question. "There are two apostles by the name Thaddeus," says Bishop Agab, "one is of the twelve (Lebanus), who was called Thaddeus (Mt. 10:3) named also Judea, the son of James (Lk. 6:16), who

usually is mentioned by a double name Judea-Thaddeus. The other is of the seventy-two disciples the brother of the apostle Thomas, called Didymus, (John 11:16). According to the tradition, after the resurrection of Jesus Thaddeus-Didymus came to Armenia to fulfill the promise of Jesus. To the first tradition, he came to Kizil and reside with a Jew named Rabbi. Agbar, brother of him, called him to his palace, and there Thaddeus preached the King from his sickness and preached the Gospel. Agbar, with all his royal family, princes and all inhab-

itants of the capitol, believed in the truth and and were baptized in the name of Christ. As the result of this victory of christianity, pagodas were destroyed and churches established.

Thaddeus, after his great success, elected a certain Addai to succeed him, whom he ordained bishop; then he received a letter of recommendation from Abgar and went to Sanadruk (the nephew of Abgar), that he might preach the gospel in those other regions of Armenia also. Thaddeus was first allowed by Sanadruk to preach the Gospel, and he carried on his mission very successfully. The words of the truth were accepted by the people with great pleasure, and many were converted to christianity, among whom were Sanduhkt (the daughter of Sanadruk), Zarmandukht and two princes, namely, -Samuel and Zemand.

"Their strife began between paganism and christianity; the pagoda-priests arose against the new religion with all their power and cruelties. They succeeded in using the pagan ministers for their purpose of destroying the new faith with its followers, and through them they changed the mind of Sanadruk in favor of the old religion and against christianity. Sanadruk, under their influence and suggestions, issued a very severe

frances of the capital, believed in the truth and
were baptized in the name of Christ. As the result of
this victory of Christ's side, pagans were destroyed
and churches established.

Thaddeus, after his great success, elected a certain
Abdal to succeed him, whom he ordained bishop; then he
received a letter of recommendation from Abdal and went
to Samarkand (the neighbor of Abdal), that he might preach
the Gospel in those other regions of Armenia also.

Thaddeus was first allowed by Samarkand to preach the
Gospel, and he carried on his mission very successful-
ly. The words of the truth were accepted by the people
with great pleasure, and many were converted to Chris-
tianity, among whom were Samarkand (the neighbor of Sam-
arkand), Samarkand and the Persian, namely, Samarkand and
Samarkand.

"Their strife began between paganism and Christian-
ity; the pagoda-priests arose against the new religion
with all their power and wealth. They succeeded in
using the same ministers for their purpose of destroy-
ing the new faith with the following, and through them
they changed the mind of Samarkand in favor of the old
religion and against Christianity. I, Thaddeus, under
their influence and suggestions, issued a very severe

order of persecution against christianity and its followers, no matter who they were and what their positions were in the country. During this persecution, in the region of Ardaz, Thaddeus the Apostle, Sandukht and ¹ many others were martyred".

According to the oldest and the fixed tradition of the Armenian Church Thaddeus was not one of the seventy-two but one of the twelve. His synonym was Addai or Thaddai, the apostle of Edessa, and his person and mission had been confused with those of the apostle of Edessa. Thaddeus first went to Capaddocia, preached the Gospel and there he ordained Theophilus as bishop. This is the man by whose request or interest in the truth, Luke wrote his Gospel and the Acts (Lk, 1:15 Acts 1:1)

Thaddeus from Cappodocia entered Armenia and preached the gospel there for a certain period of time. Then he went to Ararat, Sunic and Persia, and at last was martyred in Ardaz, by the order and in the persecution of Sandruk.

Historical criticism today does not accept the details of the conversion of Abgar. No one of the Armenian historians of the fifth century mentions the

1. Faustus History of Armenia, p. 5 Cf. Moses of Khoren History of Armenia, pp. 111-112

order of persecution against Christianity and the follow-
 ers, no matter who they were and what their positions
 were in the country. During this persecution, in the
 region of Antioch, Thaddaeus the Apostle, Simeon and
 many others were martyred.

According to the historian of the fifth century
 of the Armenian Church Thaddaeus was not one of the sev-
 enty-two but one of the twelve. His synonym was Addai
 or Thaddai, the apostle of Edessa, and his patron the
 mission had been entrusted with those of the apostle of
 Edessa. Thaddaeus first went to Cappadocia, preached
 the Gospel and there he obtained the title of Bishop.
 This is the man by whose request on January 1, 1913
 truth, Luke wrote his Gospel and the Acts 1:13
 Acts 1:13

Thaddaeus first Cappadocia entered Armenia and
 preached the Gospel there for a certain period of time.
 Then he went to Antioch, Syria and Edessa, and at last
 was martyred in Antioch, by the order and in the per-
 secution of Diocletian.

Historical criticism today does not regard the
 details of the conversion of Antioch. No one of the
 Armenian historians of the fifth century mentions the

preaching of a Thaddeus who had come from Cappadocia; Koriun, Agathangelus, Yeznik, Lazar of Pharbi and Sebeus do not say anything about Thaddaeus. The statements of Faustus are not substantiated. There was no Cappadocian patriarch in the first century by the name of Theophilus. Eusebius mentions a bishop of the same name in Caesarea, but he was living in the end of the second century. Nor does the Cappadocian church speak of any such mission in the first century. "The said Theophilus", says Father Alishan, "is supposed to be the namesake of Luke's friend."^{1.}

The old records of the mission of Thaddeus in Armenia are Assyrian, while those of Cappadocia are Greek. The most important of them is the tradition about Abgar, which is originally Assyrian. But what else be its origin, it belong to the historical value of this tradition. In brief, the following points may be taken as the main parts to be criticized: Moses of Khoren speaks of Abgar as an Armenian king and the sons of Arsham, while he was not; he was an Arab, one of the Edessean kings, who reigned at various periods from 99B.C. to 217 A.D. He was Abgar V Uchomo (the Black), contemporary to Christ, who, according to Gutschmid,

1. Alishian, Father L. The Christian Twilight of Armenia, p.14, 137

presence of a Thabana who had come from Cappadocia
 Aorun, Agathangelus, Yeznik, Daxat of Ithardi and Sabun
 do not say anything about Thabana. The statements
 of Pansius are not substantiated. There was no Cappado-
 cian patriarch in the first century in the name of
 Theophilus. Eusebius mentions a bishop of the same
 name in Caesarea, but he was living in the end of the
 second century. Nor does the Cappadocian church speak
 of any such bishop in the first century. "The name
 Theophilus", says Father Alford, "is supposed to be the
 name of Luke's friend."

The old records of the mission of Thabana in Ar-
 menia are Assyrian, while those of Cappadocia are Greek.
 The most important of them is the tradition about him,
 which is originally Assyrian. But what else he is
 origin, it belongs to the historical value of this tra-
 dition. In brief, the following points may be taken
 as the main points to be criticized: Moses of Khoren
 speaks of Anan as an Assyrian king and the name of
 Anan, while he was not; he was an Arab, one of the
 Khazars, who reigned at various periods from
 600 C. to 217 A.D. He was Anan V (the Black),
 contemporary to Christ, who, according to the tradition,

reigned in 13-50 A.D. The supposed letter of Abgar, written to Christ, contains certain words as "Saviour" "Son of God", which could not be expected to be used for the Lord in his life time and by a man for whom Christ was an unknown person. Eusebius says that Abgar was converted to christianity by Thaddeus the Apostle in the year 340 (Seleucidæ), (28-29A.D.) the friend of the christian Gnostic Bardesane, whose conversion, in all probability, took place in 202-203 A.D., after his return from Rome. Consequently, this supposed intercourse between Jesus and a King Abgar is a fable which was probably made up in the third or fourth century.

Leaving aside the details and the exaggerations of the story of Abgar and the Eddessean mission of Thaddeus, there is much more substantial evidence in the sanctuaries erected in Armenia in the name of the Apostle, since the ancient times. Those lead us to find substantial ground for the statement of Archbishop Ormanian that "it is above all doubt that the Armenian Patriarchy is absolutely Apostolic, being established by Judas-Thaddeus, whose name must not be confused with those of the others."^{1.}

Ormanian, Arch. M., Armenian Church History, p. 43

returned in 13-50 A.D. The supposed letter of Adam,
 written to Corbet, contains certain words as "Gospel"
 "Son of God", which could not be supposed to be used
 for the Lord in his life time and in a way for which
 Christ was an unknown person. Eusebius says that Adam
 was converted to Christianity by the Apostle Paul in the
 year 340 (Eusebius), (13-50 A.D.) the friend
 of the Christian Theophilus, whose conversion,
 in all probability, took place in 300-305 A.D., after
 his return from Rome. Consequently, this supposed inter-
 course between Jesus and a King Adam is a thing which
 was probably made up in the third or fourth century.
 Leaving aside the details and the exaggerations
 of the story of Adam and the Ethiopian mission of Theophilus,
 there is much more substantial evidence in the
 sanctuaries erected in Armenia in the name of the Apostles,
 in the ancient times. These lead us to find sub-
 stantial ground for the statement of Archbishop Grigor-
 ian that "it is above all doubt that the Armenian Tac-
 tarchy is absolutely Apostolic, being established by
 Jesus-Christ, whose name must not be confused with
 those of the others."

The traditions of the Armenian Church still have more to say about the Apostolic mission in Armenia. Bartholomew the Apostle, one of the twelve disciples, who is also called Nathaniel (Mt. 10:3, Mk. 3:18, Lk. 6:14, Jn. 1:45, 21:2) is spoken of as the second apostle of Armenia. It is told that he first preached in the southern parts of Arabia and Persia, and then went to India. During his mission he entered Eastern Armenia, where he met Thaddeus and stood with him. After the death of Thaddeus, when he was planning to leave the country, he came in contact with Thomas who advised him to stay in Armenia and carry on the preaching of the Gospel. At this time Thomas was preaching in Parthia, a neighboring country to Armenia and they began communication with each other. Bartholomew followed the advice of Thomas and carried on his preaching in Armenia as before, visiting also the neighboring countries. The apostle, in his mission to the regions of Her (Persian Armenia), Zarevand and Anzevatsiats, went to Alpak where he met Vokohi, (the sister of Sanadruk), who believed in the gospel and became a christian. The news of his preaching spread in the region very rapidly which caused the Bagan-priests to protest. A military officer, by the name of Derend, was sent to stop the preach-

The traditions of the Armenian Church still have more to say about the Apostolic mission in Armenia. Bartholomew the Apostle, one of the twelve disciples, who is also called Nathaniel (Mt. 10:3, Lk. 9:12, Jn. 1:45, 21:2) is spoken of as the second apostle of Armenia. It is told that he first preached in the southern parts of Arabia and Persia, and then went to India. During his mission he visited Eastern Armenia, where he met Thaddeus and stood with him. After the death of Thaddeus, when he was planning to leave the country, he came in contact with Thomas who advised him to stay in Armenia and carry on the preaching at the Gospel. At this time Thomas was preaching in Parthia, a neighboring country to Armenia and they began communication with each other. Bartholomew followed the advice of Thomas and carried on his preaching in Armenia as before, visiting also the neighboring countries. The apostle, in his mission to the regions of Parthia (Persian Armenia), Erevan and Annanabek, went to Agha where he met Vahag, (the elder of Erevan), who believed in the Gospel and became a Christian. The news of his preaching spread in the region very rapidly which caused the Roman-protest to protest. A military officer, by the name of Darius, was sent to stop the preach-

ing; but when he came to the apostle and heard him, his heart was moved with a great love for Christ, and he, instead of stopping the apostle's preaching, followed him. A very severe persecution began against the new religion and its followers, in which, Bartholomew, Vokohi, Derend, and many others were martyred. The place where the apostle was martyred was Arebanus. Some think that the Latin words "urbs" (city) and "urbanus" have been mixed with the real name of the place, which is the region of Alpak (between Van and Erzerum), where there is the famous monastery of St. Bartholomew. On the left of the monastery there is the tombstone of the apostle bearing the following inscription: "This is the tombstone of St. Bartholomew, the holy Apostle, the illuminator of the country of Armenia". The Assyrian history also has records of the preachings and the martyrdom of the apostle. This tradition of Bartholomew seems to be more Armenian in its origin, than that of Thaddeus, which is confused with the tradition of Thaddai; but no matter what their origin be, they are traditions. The traditions of the Armenian Church mention other apostles as having preached in Mesopotamia and Armenia, e. g. Judas-Thaddeus-James, who is called Zebedee, Shamavon or Simon the Canaanite (Mt. 10:4, Mk. 3:18) the zealous, also John the Evangelist, Thomas and others. The first of those,

him; but when he came to the apostle and heard him, his
heart was moved with a great love for Christ, and he,
instead of rejecting the apostle's preaching, followed
him. A very severe persecution began against the new re-
ligion and its followers, in which, Bartholomew, Vokod,
Gerasim, and many others were martyred. The place where
the apostle was martyred was Armenia. Since then that
the Latin words "Armenia" (Armenia) and "Armenians" have been
mixed with the real name of the place, which is the re-
gion of Alania (between Van and Erzurum), where there is
the famous monastic of St. Bartholomew. On the left of
the monastery there is the tombstone of the apostle Bar-
tholomew. The following inscription: "This is the tombstone of
St. Bartholomew, the holy apostle, the evangelist of
the country of Armenia". The Armenian history also has
reports of the preaching and the martyrdom of the apostle
Bartholomew. This tradition of Bartholomew seems to be more Ar-
menian in its origin, than that of Thomas, which is
connected with the tradition of Thomas; but no matter
what their origin be, they are traditions. The tradition
of the Armenian Church mention other apostles as having
preached in Mesopotamia and Armenia, e. g. Judea-Thomas-
Judas-James, who is called Lebared, mentioned of Simon the
Canaanite (Mt. 10:4, Mk. 3:18) the zealous, also John
the Evangelist, Thomas and others. The lives of these,

Judas, preached in Assyria and Mesopotamia, entered Alpak where he met Bartholomew, went to Persian Armenia and was martyred in Urmia. This is the same as Thaddeus, of whom we have already spoken. Of Simon the Canaanite it is said that he preached in Armenia and Persia, and was martyred in Urmia, Moses of Khoren narrates that Abgar, the King of Armenia, hearing the sickness of Ardashes (the Persian king), wrote him a letter in which after having given information about Christ, told him to call to him Simon the Apostle (who was then preaching in Persia), "who will I am sure", said Abgar, "heal you from all your sickness, and more than that, will show you the true way of life"¹. John the Evangelist is spoken of as the preacher of Parthia, who, before being there had preached in Armenia. Thomas the Apostle is known as one of the preachers in Armenia; the tradition of his presence in that country becomes more reasonable when we consider the legend of Edessa as fact, according which, he carried the gospel to Parthia and India.

Now, if the apostle went to as distant a country as India, and to near and neighboring a country such as Parthia, to carry the gospel to peoples entirely unknown to him, why should he not have preached in Armenia?

1. Moses of Khoren History of Armenia p. 110, 112.

Judea, preached in Aegyria and Mesopotamia, and he
 was martyred in Persia. This is the same as Tertullian,
 of whom we have already spoken. Of Simon the Cananite
 it is said that he preached in Arabia and Persia, and
 was martyred in Persia. Moses of Khoren narrates that
 Abgar, the King of Armenia, hearing the richness of the
 Gospels (the Persian King), wrote him a letter in which
 after having given information about Christ, told him
 to call to him Simon the Apostle (who was then preaching
 in Persia), "who will I send you," said Abgar, "that you
 from all your disciples, and more than that, will show
 you the true way of life." John the Evangelist is
 said to be the brother of Tertullian, and he is
 there had preached in Armenia. Simon the Apostle is
 known as one of the teachers in Antioch; the tradition
 of his presence in that country passes from generation
 when we consider the legend of Moses in Persia, according
 which, he carried the Gospel to Persia and India.
 Now, if the apostle went to so distant a country as
 India, and so near and neighboring a country such as Persia,
 this, to carry the Gospel to peoples entirely unknown
 to him, why should he not have preached in Armenia?

I. Moses of Khoren History of Armenia p. 110, 111.

The mission of Thaddeus, Bartholomew and other apostles in Armenia did not stop after them, but was carried on and spread in the country by their immediate followers. The Armenian legend tells that Thaddeus the apostle, in the time when he left the region of Ardaz, ordained his disciple Zakaria as his successor, in the city of Shavarshan, and appointed a certain Zemendus as his assistant.

It may be said that while the traditions mentioned are certainly not true in their details it does seem likely that they are true in their basis, and that we may believe the first preachers of Armenia to have been the apostles themselves. This belief will become more reasonable as we go on in the study of our subject.

The mission of Theobald, Bartholomew and other specialists in Armenia did not stop after them, but was carried on and spread in the country by their immediate followers. The Armenian legend tells the Theobalds the apostles, in the time when he left the region of Ararat, ordered his disciple Zakaria to his successor, in the city of Van- armen, and appointed a certain Nersis as his suc- cessor.

It may be said that while the traditions mentioned are certainly not true in their details it does seem likely that they are true in their basis, and that we may believe the first presence of Armenians in these parts the apostles themselves. This belief will become more reasonable as we go on to the study of the subject.

Chapter II

Political and Religious Conflicts

By the fourth century the light of christianity had flooded Armenia. In our previous studies we saw ground for believing that the new religion was first preached in that country by the apostles and the Assyrian preachers, and in many regions its great principles were accepted and practiced by the individuals, but always at the price of great suffering. In spite of its divine truths, christianity was not yet adopted by the majority of the people, and was persecuted; many were martyred on account of their new faith.

A The Birth and the Childhood of Gregory

It was in this century that christianity was finally victorious over paganism, and was recognized as the national and state religion. Many had made the supreme sacrifice for the sake of christianity, but it was Gregory the Illuminator who reaped the priceless fruit. But who was Gregory? He was the son of Anak, from the Parthian royal race of Arsacidae. There are certain events connected with the birth and childhood of the great leader, which may be mentioned briefly.

Chapter II

Political and Religious Conflicts

By the fourth century the light of Christianity had shined America. In our previous studies we have ground for believing that the religion was first preached in that country by the apostles and the apostles' sons, and in many regions its great principles were accepted and practiced by the Indians, but always at the price of great suffering. In some of its divine truths, Christianity was not accepted by the majority of the people, and was persecuted; many were martyred on account of their new faith.

A. The Birth and the Childhood of Gregory

It was in this century that Christianity was first introduced over America, and was practiced in the national and state religion. Many had seen the sacrifice for the sake of Christianity, but it was Gregory the Illuminator who reaped the harvest fruit. But who was Gregory? He was the son of Anan, from the Parthian royal race of Armenia. There are very few events connected with the birth and childhood of the great leader, which may be mentioned briefly.

From the year 37 B.C. to 220 A.D. Armenia was controlled by Parthia. Because of the wars between the Romans and the Parthians, the country was often invaded and laid desolate. In the last years of this period there appeared a rebellious movement in Persia against the Parthian dynasty, which had reigned over Persia and the neighbor countries for five centuries.

The head of the rebellion was a certain Artaxerxes (Ardashir, Artahahatr), the son of Sasan (226-242 A.D.). The Parthian king was Artabanus IV (Arsaces XXX), who reigned 209-226 A.D., and the Armenian king was Chosroes the Great (in Parthian history known by the name of Tiridates II. The war between Artaxerxes and Artabanus began in 220 A. D. and lasted six years. Chosroes the Great remained friendly to Artabanus till the end and helped him in his wars in many ways, against the Persian rebel, Artaxerxes. Three decisive battles were fought, and in the last, which took place in Hormuz, Mesopotamia (226 A.D.), Artabanus was defeated and killed. With him fell the Parthian dynasty of Persia and the Arsacidae dynasty of Armenia.

Artaxerxes, after his victory over Artabanus, became the head of the victorious independent movement and established the New Persian Empire of the Sassanidae Dynasty, after the name of his father. He now began to

From the year 57 B.C. to 220 A.D. Armenia was controlled by Persia. Because of the wars between the Romans and the Parthians, the country was often invaded and laid desolate. In the last years of this period there appeared a rebellious movement in Persia against the Parthian dynasty, which had reigned over Persia and the neighbor countries for five centuries.

The head of the rebellion was a certain Artabanus (Artaban, Artabanus), the son of Artaban (190-220 A.D.). The Parthian king was Artabanus IV (Artabanus IV), who reigned 200-220 A.D., and the Armenian king was Tigranes the Great (in Parthian history known by the name of Tiridates II). The war between Artabanus and Artabanus began in 220 A.D. and lasted six years. Those were the Great remained friendly to Artabanus till the end and helped him in his wars in many ways, supplied the Persian rebel, Artabanus. These relations between them, and in the end, which took place in Armenia, Mesopotamia (220 A.D.), Artabanus was defeated and killed.

With his fall the Parthian dynasty of Persia and the Artabanus dynasty of Armenia.

Artabanus, after his victory over Artabanus, became the head of the victorious independent movement and established the New Persian Empire of the Sassanids dynasty, after the name of his father. He now reigned

think how to destroy the traces of the Parthians in Persia; and he did this with his military power, though, it took many years for him to secure his throne. Artaxerxes being sure that there was no more danger to the Sassanidae dynasty, in Persia, turned his eyes toward those countries which had once been allied with Parthia. He had a deep hatred to Chosroes the Great, because of the help which he had rendered to Artabanus, and now he was looking for an opportunity to attack him. Chosroes, being sure that a war with Artaxerxes was ultimately inevitable, hastened to ally himself with the Georgian Alans and Huns (Mazacuts), and marched against Persia. Artaxerxes faced him with a great army, was defeated, but escaped. Chosroes, having completed the invasion of Persia, returned to Armenia. But this victory did not settle the conflict between the two countries. The following year the Persian army of Artaxerxes marched against Armenia, and war was resumed once more. Rome, for the sake of protecting her Eastern provinces, by the command of Alexander Severus the emperor, (according to Moses of Khoren, the Roman King Philip) sent a military expedition to help Chosroes. Artaxerxes was defeated a second time but escaped again. The wars between the two countries lasted ten years, but Armenia

think how to destroy the power of the Persians in Persia; and he did this with his military power, though it took many years for him to secure his throne. Artaxerxes being sure that there was no more danger to the Sassanides' power, in Persia, turned his arms against those countries which had once been allied with Persia. He had a great hatred to Chorozas the Great, because of the help which he had rendered to Artabanus, and now he was looking for an opportunity to attack him. Chorozas, being sure that a war with Artabanus was ultimately inevitable, hastened to ally himself with the Persians. Artabanus faced him with a great army, and defeated him, but escaped. Chorozas, having completed the invasion of Persia, returned to Armenia. But his victory did not settle the hostility between the two countries. The following year the Persian army of Artabanus marched against Armenia, and was defeated once more. Hence, for the sake of protecting her Eastern provinces, the command of Alexander Severus the emperor, (according to Monse of Iberia, the Roman King Philip) sent a military expedition to help Chorozas. Artabanus was defeated a second time but escaped again. The war between the two countries lasted ten years, but Artabanus

successfully defended against its more powerful enemy. After the death of Severus, Armenia was left to itself. Chosroes, being left alone, soon became discouraged. He made treaties with the northern nations to give him military help, and again prepared his army for war. He first invaded Assyria (probably because the Persian army wanted to attack Armenia from the south and Assyrians did not resist it), and attacked the Persian army. Artaxerxes was defeated once more and escaped to his capital city Dizbon. Chosroes continued his victorious march, routed the Persian army and compelled Artaxerxes to flee to India.

Artaxerxes, realizing that he would not be able to conquer Chosroes by force, began to plan a dastardly plot against the life of the Armenian king.

This plot of Ardashir was directed not only against the life of Chosroes but to the whole family of the Armenian king. Ardashir, for the completion of his cruel plans, needed the assistance of one of the friends of Chosroes and he succeeded in securing this assistance in the person of Anak Bahlavuni, one of the Parthian royal family. Having had a consultation with Ardashir, at which he was promised a certain high position, Anak came to Armenia from the borders of Kordua and sent word to

unsuccessfully defended against the new power.
After the death of George, Angela was left
to herself. George, before he died, had been
illuminated by the new power and the new power
to give his military help, and again prepared his way
for war. He first invaded Asia (probably Japan)
the Persian army wanted to attack Persia from the north
and Asia (the new power) did not resist it, and attacked the Persians
also. Asia was defeated and the new power was
ed to his capital city. The new power continued its
victorious march, and the Persian army was completely
destroyed to the south.
Asia, realizing that he would not be able to
conquer China by force, began to plan a strategy
plot against the life of the Persian king.
This plot of Asia was discovered not only by the
the life of George but to the whole family of the
Asian king. Asia, for the conquest of the world
plans, needed the assistance of one of the friends of
George and he succeeded in securing this assistance in
the person of Asia's friend, one of the Persian royal
family. Asia had a conversation with Asia, at
which he was provided a certain high position. Asia came
to America from the house of George and was to

Chosroes that he was being persecuted by Ardashir and wanted his help. Chosroes, as soon as he heard it, commanded a company of the army to hasten to the help of Anak. His command was carried out immediately and Anak was brought to Ardaz, with all his family. Chosroes accepted Anak, his relative, with sympathetic friendship as he had accepted many of the Parthian fugitives. Anak was settled in the capitol, and came to be on such intimate terms with the king as to know about all his plans against Ardashir. Gregory was not born until one year after the settlement of Anak in the capitol of Armenia. Anak very cunningly hid his evil purposes from Chosroes and lived with him two years under the guise of true friendship. In the meantime Chosroes had made plans to march against Ardashir and invade Persia. Anak knew about it and finding himself unable to frustrate the plan, he plotted against the life of Chosroes. Under the pretext of wishing to advise the king concerning his campaign, Anak and his brother lured him to a lonely spot somewhere near Valarshabad; and there they attacked Chosroes with their swords.

He was fatally wounded but the murderers escaped towards Ardahad. The army and civil officers hearing of the dreadful event, pursued and caught the two plotters

Chomov that he was being threatened by Anshin and
 wanted his help. Chomov, as soon as he heard it, con-
 vened a company of the city to help to the help of
 Anshin. His company was carried out immediately and Anshin
 was brought to Anshin, with all his family. Chomov
 accepted Anshin, his relative, and gave him the island.
 Anshin as he had accepted him at the island festival.
 Anshin was settled in the capital, and came to be an such
 intimate friend with the king as to know about all his
 plans against Anshin. Chomov was not born until the
 year after the settlement of Anshin in the capital of An-
 shin. Anshin very willingly did his will for many years.
 Chomov and lived with his two sons under the rule of
 the friendship. In the meantime Chomov had made plans
 to marry Anshin Anshin and Anshin's family. But when
 about it and thinking himself unable to resist the
 plan, he plotted against the life of Chomov. Under
 the pretext of wishing to reward the king for his
 his services, Anshin and his brother lived in a house
 about somewhere near Vainakh and where they attacked
 Chomov with their swords.

He was fatally wounded but the wound was healed
 towards Anshin. The king and civil officials hearing
 of the fearful event, moved and sought the king's

near Ardashad and killed them on the bridge of Deperakan. Chosroes, in his last minutes, commanded the annihilation of all the family of Anak; and his command was straight-way carried out. This took place in 246 A.D. when Gregory was a year old. In the massacre of the family of Anak his two sons were saved from death, through their nurses. The smaller of them was Sooren, who, later was to be called Gregory. The name of Gregory's nurse was Sophia, the sister of Yevtalius and the wife of Burdar. Sooren was carried where he was baptized and named Gregory.

B. Gregory the Illuminator,
Converter of Armenia to Christianity

Caesarea from the ancient times was famous as a center of Christianity where great personalities, Church Fathers and Evangelist lived, some of whom had suffered martyrdom for the sake of the christian religion. It was in such an environment that Gregory got his Greek education and knowledge of christianity. We do not know much of his early life. Pirmilianus, the bishop of Caesarea, is spoken of as one who took care of Gregory's education, from the year 252 A.D. on. He married a girl by the name of Mariam in his 22nd year, and had two children, Vrtanes and Aristages.

near Amherst and killed them on the bridge of Capet-
 kan. Chastee, in the last minutes, denounced the an-
 nihilation of all the people of Amherst; and his courage
 was finally rewarded. This took place in 1840
 A.D. when Chastee was a year old. In the morning of
 the 10th of June his two sons were killed. The
 children of the two sons. The father of the two sons
 who, later on to be called Chastee. The name of Chas-
 tee's mother was Sophia, the sister of Jonathan and
 the wife of Gideon. Gideon was killed when he was
 killed and named Chastee.

Conversion of Amherst to Christianity

Chastee from the earliest times was known as a
 center of Christianity there from the missionaries, Chas-
 tee and his family lived, some of whom had suffered
 martyrdom for the sake of the Christian religion. It
 was in such an environment that Chastee and his family
 education and knowledge of Christianity. He is not
 know much of his early life. His father, the bishop
 of Amherst, is spoken of as one who took care of Chas-
 tee's education, from the year 1840 A.D. on. He married
 a girl by the name of Maria in his 18th year, and had
 two children, Virginia and William.

Gregory, three years after the birth of his last son, (about 267 A.D.) by the common agreement with his wife Mariam, ended the marriage relationship. He left Caesarea because of his religious work, and Mariam joined a nunnery. The two boys were taken care of by certain friends, and when old enough, Aristages devoted himself to asceticism while Vrtanes followed the secular life and married.

As to the profession of Gregory, we do not know anything; M. Archbishop Ormanian thinks that he must have been a secretary, a highly probable thing when one considers his later position in the army of Tiridates, the king.

C. Tiridates III

When Chosroes died, his son Tiridates, the heir to the throne was a boy of one or two years old. The death of the king was a terrible blow to Armenia. It destroyed the morale of both the Armenian army and the people; and on the other hand, encouraged Ardashir (Shabuh?), in his cruel plans concerning Armenia. The Persian army began to invade Armenia and drove out the Roman troops. Many of the Armenian ministers, in order to escape from the revenge of the Persian king, took refuge in the fortresses, while some left the

Gregory, three years after the birth of his last son, (about 327 A.D.) by the same woman with his wife Marcella, ended his marriage relationship. He left Cassius because of his religious views, and Marcella joined a monastery. The two boys were taken care of by certain friends, and when old enough, Augustus devoted himself to agriculture while Marcus followed the same far life and married.

As to the profession of Gregory, we do not know anything; M. Accipitius Cassian thinks that he must have been a secretary, a highly probable thing when one considers his later position in the army of Diocletian, the king.

C. Tiberius III

When Cassius died, his son Tiberius, who was then a boy of one or two years old. The death of the king was a terrible blow to Armenia. It destroyed the morale of both the Armenian army and the people; and on the other hand, encouraged the Persians (Shahs), in his cruel plans concerning Armenia. The Persian army began to invade Armenia and drove out the Roman troops. Many of the Armenian nobles, in order to escape from the revenge of the Persian king, took refuge in the fortresses, while some left the

country for Greece. Artavasdes (Nandaki) saved Tiridates from the obvious danger of Persia and took him to Rome, where he was taken care of by the emperor. Oda Amaduni, taking all the royal treasures, found refuge in the fortress of Ani, with Chosrovidukht the daughter of the king.

Ardashir cruelly annihilated the whole house of Mandakuni. One girl only, the sister of Artavasdes, was saved by a prince, Dajad Ashotsa, and taken to Caesarea. Armenia was laid desolate by the Persian soldiers, and the life of the inhabitants was made bitter and unbearable. They were no longer able to resist, and gave up all hope. The country fell under the suzerainty of Persians, who appointed Artavasdes Mamigonian, one of the Armenian ministers, as head of the government, and at the same time, attempted to force Mazdaeism on the people.

Tiridates now was growing in the Roman army, receiving a Roman education. Moses of Khoren says that he served in the army at the time of Brobus and Carus, and performed various exploits.

In the year 261-262, by the help of the Roman army, Tiridates came back to Armenia, and driving out the Persians, made the country independent although in a sense dependent on Rome. According to some historians, this

country for Greece. Argyros (Haidak) saved Tithorea
from the hands of Persia and took him to Rome,
where he was taken care of by the emperor. The Argyros
killed all the royal treasures, Tithorea in the fort-
ress of Ani, with Choroventis the brother of the king.

Argyros cruelly annihilated the whole house of
Mandakuni. One old man, the elder of Argyros, was
saved by a prince, Ughed Argyros, and taken to Armenia.
Armenia was laid waste by the Persians, and
the life of the inhabitants was made bitter and distress-
ful. There were no longer able to resist, and gave up

all hope. The country fell under the dominion of
Persians, who appointed Argyros Mandakuni, and at
the Armenian minister, as head of the government, and
at the same time, appointed as royal treasurer on the
people.

Tithorea now was given to the Roman empire, and
received a Roman governor. Most of them were taken to
Rome in the year of the reign of Trajan and Hadrian, and
perished variously.

In the year 301-302, by the help of the Roman empire,
Tithorea came back to Armenia, and driving out the per-
sians, made the country independent although in a sense
dependent on Rome. According to some historians, this

event took place in 273-274, when Aurelianus (270-275 A.D.) conquered the Persians in Armenia and, taking the country under his control, enthroned Tiridates on his father's throne. This reign of Tiridates lasted only two years. After the murder of Aurelianus (275), Varahran II (275-292), the king of Persia, captured Armenia again, and Tiridates left the country. Moses of Khoren states that the ultimate reign of Tiridates in Armenia was in the year 287, that is, three years after the beginning of the reign of Diocletian (284-305). Gregory had entered the army of Tiridates as a soldier and secretary to the king. This strange act of Gregory is explained in many ways. Some think that Gregory's motive was to propitiate for the sin of his father, by his own personal service to Armenia. Others say that he followed Tiridates and entered Armenia compelled by his great desire to preach christianity there. But whatever his motive was, Gregory had followed Tiridates long before this last was with the Persians. Tiridates speaking to him, says, "Thou hast worked with me since thy youth", and also, "it is so many years that I have seen^{1.} thee and thou hast served me with fidelity". This shows that Gregory not only had been with Tiridates a long time,

1. Agathangelus, History of King Tiridates, p. 61

but also had been with Tiridates at the time of his first entrance into Armenia. Gregory was known as a christian, but he was not persecuted for occupying high positions in the empire now; it was a peaceful period.

D. Gregory and Tiridates

Tiridates entered Armenia following his great victory at the mentioned date and, as a zealous pagan king, ascribed this success to the deities of his home. With all his army he entered the town called Eroz, where there was the temple of the Golden Mother "Anahit" of Armenia. His heart filled with gratitude, he commanded all those with him to offer sacrifices to her. He also asked Gregory to offer her bouquets and new blossomed branches, according to the custom, but Gregory, being a christian refused to obey. "It was during this time", says the historian, "that Tiridates sat to eat and drink with his friends and officers. Becoming drunk, Tiridates repeated his command to Gregory, knowing that he was a christian. He first spoke to him calmly and amicably, but was refused again. Tiridates, feeling that his dignity had been hurt by this act of disobedience, got angry and commanded him to be severely punished. The purpose of Tiridates was to destroy

but also had been with Tiridates at the time of his
first entrance into Armenia. Gregory was known as a
Christian, but he was not persecuted for converting
high positions in the empire now; it was a peaceful
period.

B. Gregory and Tiridates

Tiridates entered Armenia following his great
victory at the mentioned date and, as a secular power
king, ascribed this success to the belief of his house.
With all his army he entered the town called "Ara-
where there was the temple of the Golden Mother "Ara-
hic" of Armenia. His heart filled with pride, he
commanded all those with him to offer sacrifices to her.
He also asked Gregory to offer her bouquets and new disc-
named branches, according to the custom, but Gregory,
being a Christian refused to obey. "It was during this
time," says the historian, "that Tiridates set to
and drink with his friends and officers. He was
drunk, Tiridates repeated his command to Gregory, know-
ing that he was a Christian. He then spoke to him
calmly and amicably, but was refused again. Tiridates,
feeling that his dignity had been hurt by this act of
disobedience, not angry and commanded him to be severe-
ly punished. The purpose of Tiridates was to destroy

the religious faith of Gregory which had given him courage to resist the command of his king. But in spite of all persecution Gregory remained firm in his religious faith.^{1.}"

Tiridates, while he treated Gregory severely, continued to keep up a sort of friendly relationship with him, first; because for many years he had been one of his dear friends, faithful in all his services as an important officer; and secondly, because of his ignorance as to his ancestry. Regarding the sufferings of Gregory and the manner of punishment, Archbishop Ormanian mentions twelve, most of which are unknown to modern penal codes.

But through all this suffering, Gregory remained steadfast in his faith, causing the followers of Tiridates to become greatly interested in him. At this time one of the princes, Dajad Ashosta (see p. 73), who had been in Caesarea a long time, discovered the identity of Gregory and reported to Tiridates that he was the son of Anak. This unfortunate circumstance caused Tiridates to be much more cruel and severe in increasing the tortures of Gregory. At last Tiridates commanded that he be cast in the dungeon for criminals.

^{1.} Agathangelus History of King Tiridates, p. 30

the religious faith of Gregory which had given him
courage to resist the command of the king. But in spite
of all persecution Gregory remained firm in his reli-

I.
gious faith."

Thirdly, while he himself Gregory actively, con-
tinued to keep up a sort of friendly relationship with
him, first; because for many years he had been one of
his dear friends, faithful in all his services as an
important officer; and secondly, because of his igno-
rance as to his ancestry. Regarding the antiquity
of Gregory and the manner of his death, Archbishop
Germanus mentions twice, most of which are unknown
to modern people today.

At times all this mentioned, Gregory remained
steadfast in his faith, courage the followers of Christ
died to become greatly increased in him. At this
time one of the princes, Leif, advised him to
who had been in Caesar's army, that Gregory the
identity of Gregory was reported in the third place that
was the son of Adam. This extraordinary circumstance
caused Leif to be much more loyal and severe in
increasing the fortunes of Gregory. At last Thirdly
commanded that he be sent to the Emperor for coronation.

2. Archbishop Germanus of Constantinople.

According to tradition, Gregory remained in that dungeon thirteen years, uninjured, by the pre-destination of God. He was fed by a pious widow and thus was saved from starvation. This woman is unknown; some think that she was a christian, others speak of her as the wife of the jailer, and many presume that she was one appointed by Chosrovidukht, the sister of Tiridates, to take care of Gregory. It is probable that Chosrovidukht was either converted to christianity or at least was in sympathy with the principles of christianity.

This incident between Tiridates and Gregory caused the former to hate christians, and following the example of the Roman emperors, he issued an Edict of persecution throughout his country, urging the people to be zealous and faithful to the old religion. This was also a means of finding out the christians. A severe threat of punishment was attached to the Edict warning the people not to oppose his command.

The condition of the Christians became very hard, and it was during this time that many of them were martyred, among whom were Theodorus Salahuni, Sakaved and other famous leaders. The other christian leaders now were obliged to have their 'councils of saints' in

According to tradition, Gregory remained in that
thirteen years, unharmed, by the pro-
tion of God. He was led by a blind widow and thus was
saved from execution. This woman is unknown; some think
that she was a Christian, others speak of her as the
wife of the jailer, and many presume that she was one
appointed by Chosrov, the ruler of Armenia,
to take care of Gregory. It is probable that Chosrov
thought was either converted to Christianity or at least
was in sympathy with the principles of Christianity.
This incident between Tiridates and Gregory con-
ed the former to have Christian, and following the
example of the Roman emperor, he issued an edict of
persecution throughout his country, urging the people
to be zealous and faithful to the old religion. This
was also a means of finding out the Christians. A
severe threat of punishment was attached to the edict,
urging the people not to accept the new faith.
The condition of the Christians became very hard,
and it was during this time that many of them were mar-
tyred, among whom were Theodore, Simeon, and others
other famous leaders. The other Christian leaders now
were obliged to have their 'councils of elders' in

secret, as once Musheh the Patriarch had done because of persecutions. During these thirteen years, Tiridates fought certain wars against Persians who had not ceased to trouble Armenia. During the life time of Varahran II, the Persian king, Tiridates was victorious, but when Narses (292-301) came to the throne he organized a strong army and in the year 294 attacked Armenia. Tiridates not being able to resist long, was defeated and driven out of the country, in 296. The war between the Persia and Rome began on a large scale, especially in Mesopotamia, where Galerius was at first unsuccessful. Tiridates, with all his military forces, was fighting against the Persians, united with the Romans. Finally Galerius defeated Narses, and a Treaty was made between Rome and Persia, in favor of the former. Tiridates got back Armenia and also a large part of Media.

E. The Hripsimian Virgins

It was now the thirteenth year of the imprisonment of Gregory. After his first persecutions, Tiridates being very busy with political questions had ceased to be interested in the new religion. He probably thought of Gregory as one of his disobedient officers who was dead years ago. However, Gregory was still alive,

secret, as once known the hierarchy had been because
of persecutions. During these thirteen years, Tirdat-
as fought certain wars against Persians who had not
ceased to trouble Armenia. During the life of
Vartan II, the Persian king, Tirdat was victor-
ious, but after his death (375-385) came to the throne
he organized a strong army and in the year 385 attack-
ed Armenia. Tirdat was not able to resist him,
was defeated and driven out of the country, in 387.
The war between the Persians and Rome began on a large
scale, especially in Mesopotamia, where Persians won
at first successfully. Tirdat, who in his old
days, was fighting against the Persians, united
with the Romans. Finally Persians defeated Armenians, and
a Treaty was made between Rome and Persia, in favor of
the former. Tirdat was not back Armenia and also a
large part of Media.

E. The Armenian Vartan

It was now the thirtieth year of the reign of
Gregory. After his first persecutions, Tirdat
believed very much that political questions had ceased to
be interested in the new religion. He probably thought
of Gregory as one of his obedient officers who was
dead years ago. However, Gregory was still alive.

and at this time Divine Providence was to manifest itself in his miraculous delivery.

According to tradition Diocletian the Emperor desiring to marry the finest girl of his kingdom, commanded his servants to be sent to every part of his country to find the most beautiful girl and report to him. Now in Rome there was a nunnery by the name of St. Paul, where, according to Moses of Khoren, there were 300 virgins, the head of which was certain Gaiane, and one of the virgins a girl of noble birth, Hripsime. Her picture was drawn and showed to the emperor, who preferred her picture above all the others; but Hripsime, refusing to become the wife of a heathen monarch, she and her companions (seventy in number) under the leadership of Gaiane, escaped from Rome. They came to Alexandria, Jerusalem, Edessa and then, through the Mount Kordva, to Van, from where they shortly went on to Valarshavad, where they revealed themselves. It is thought by some historians, however, that they were discovered after a search which Tiridates ordered to be made, upon the recommendation of Diocletian.

Now this story appears doubtful in its details, because of internal evidence. Modern criticism has serious objections to it, due to its unnatural points

and at this time Divine Providence was to manifest itself in his miraculous delivery.

According to tradition Elizabeth the Queen, desiring to marry the eldest son of the King, commanded his servants to be sent to every part of his country to find the most beautiful girl and report to him. Now in those days a runaway by the name of St. Paul, where, according to those of London, there were 300 virgins, the head of which was certain Galena, and one of the virgins a girl of noble birth, the picture was taken and shown to the queen, who preferred her picture above all the others. Elizabeth retaining to become the wife of a London merchant, she and her companions (seventy in number) went to the ship of Galena, and after their time, they came to the island, Texanias, where they stayed for some time. From there they shortly went on to London, to Van, from where they shortly went on to Valparaiso, where they remained themselves. It is thought by some historians, however, that they were discovered after a search which Indians ordered to be made, upon the recommendation of Elizabeth. Now this story appears doubtful in its details, because of internal evidence. Modern critics have various objections to it, due to the unusual nature

and historical mistakes; e.g. Dioclation was not in Rome. It was not possible that there could exist a nunnery of 300 or even 70 virgins in Rome. A group of 70 girls could not have made such a long journey without being discovered and arrested.

Some historians, on account of these difficulties, try to base this story upon events in the life of the girl Vazeria and of Briska the wife of Dioclation, who were persecuted for their conversion to christianity. But according to others, these two gave up their faith under sufferings and performed sacrifices to the pagan deities.

There is also the opinion that the Haripsimians may have been that group of Virgins who escaped from the monastery of Nisibis. Among all these and similar stories, the most probable one is that the Hripsimians were the Armenian virgins of the ancient Monastery of Souls, who, during a time of persecution, were captured and brought before the king Tiridates.

No matter how obscure the origin of the Hripsimians may be, the story of their martyrdom remains as a historical fact. It is as follows:

When the virgins were revealed, they were taken under severe inspection by the civil authorities.

and historical mistakes, e.g. Nicotian was not in Rome. It was not possible that there could exist a group of 300 or even 50 virgins in Rome. A group of 30 girls could not have made such a long journey without being discovered and executed.

Some historians, on account of these difficulties, try to base this story upon events in the life of the girl Veneria and of Eutata the wife of Nicotian, who were persecuted for their conversion to Christianity. But according to others, there was no such thing under early times and persons mentioned in the same details.

There is also the opinion that the historians may have seen that group of virgins who escaped from the monastery of Valpurga. Among all these and similar stories, the most probable one is that the Histories of the Armenian virgins of a monastic community of Sochi, who, during a time of persecution, were captured and brought before the King of Persia.

No matter how obscure the origin of the virgins may be, the story of their martyrdom remains as a historical fact. It is as follows:

When the virgins were executed, they were taken under severe inspection by the civil authorities.

The fame of the beauty of Hripsime was reported to Tiridates, who commanded her to be brought before him with honor. She resisted but in vain; they carried her to the king by force. Tiridates tried to persuade her to obey him and become his wife, but she refused. He called Gaiane to use her influence upon Hripsime and change her mind; but when Gaiane and Hripsime were left alone, instead of doing the will of the king, she encouraged Hripsime to refuse the will of Tiridates even to death, as it was against the holy will of Christ. Hripsime resisted the king with all her moral power till the end, and at last, succeeded in escaping from the palace with Gaiane, and returning to her companions.

Tiridates in his anger ordered her death, and consequently she was killed together with thirty-two companions. The rest escaped and hid themselves at various places. The next day Gaiane also was killed with three of her companions, and also a sick virgin by the name of Mariane, who had not been able to hide.

This story of the martyrdom of the Hripsimians has been criticized and even been disproved in some of its details. But when the question of the origin of

The fate of the beauty of Brignone was reported to Tir-
lades, who commanded her to be brought before him with
honor. She resisted but in vain; they carried her to
the king by force. Tirlades tried to persuade her to
leave him and become his wife, but she refused. He
called Daine to use her influence upon Brignone and
change her mind; but when Daine and Brignone were
left alone, instead of doing the will of the king, she
encouraged Brignone to resist the will of Tirlades
even to death, as it was against the holy will of
Christ. Brignone resisted the king with all her pos-
sible power till the end, and at last, succeeded in es-
caping from the palace with Daine, and returning to
her companions.

Tirlades in his anger ordered her death, and
consequently she was killed together with thirty-two
companions. The rest escaped and hid themselves in
various places. The next day Daine also was killed
with three of her companions, and also a virgin
by the name of Daine, who had not been able
to hide.

This story of the martyrdom of the Brignones
has been criticized and even been disproved in some of
its details. But when the question of the martyrdom

the group is separated from that of the martyrdom, the last can be proved very easily; even their tombs and the temples erected in their names remain in Armenia till the present times.

The name Hripsime has also been studied in regard to its etymology, the conclusion being that it is neither Latin nor Armenian. But this uncertainty can by no means hurt the historicity of the narrative.

the word is separated from that of the narrative, the
fact can be proved very easily; even their names and
the details recorded in their names remain in America
with the present time.

The name Hugenot has also been applied in regard
to its etymology, the conclusion being that it is rather
Latin than American. But this uncertainty can be no
more than the history of the narrative.

Chapter III

Christianizing of Armenia Begun

A. Gregory Begins His Mission

On account of the martyrdom of the virgins, Tiridates' conscience began to trouble him greatly "for the wounded love of the beautiful Hripsime"¹. Six days after this tragic event, he ordered that a great preparation be made for a hunt. Everything was made ready and he came to ride in his royal carriage, but as soon as he started, he suddenly became possessed and fell down; this same thing happened also to his courtiers. From that time he was out of his mind and wandered in desert places and forests. Now this event and its natural result filled the people with sorrow and fear especially the royal house. Chosrovidukht, the sister of Tiridates, who was deeply affected, saw a vision; a man like a light appeared to her and told her that the deadly sickness of the king was a punishment of God, for his cruel and evil deeds, when he destroyed so many innocent lives; and that the only means by which he could be helped was by releasing Gregory from the dungeon, who knew the remedy. The members of the royal house laughed

1. 1. Agathangelus, History of King Tiridates, P. 20

Chapter III
Continuation of Alexander's Story

A. Gregory begins his narrative

On account of the proximity of the village, the
latter, consequently being in trouble his "greatly" the
the mounted love of the beautiful "Hippocampus". Six days
after this tragic event, he insisted that a great step-
mother be made for him. Everything was done as usual
and he came to ride in his royal carriage, but as soon
as he started, he suddenly became possessed and fell
down; this was what happened also to his wife.
From that time he was out of his mind and wandered in
desert places and forests. Now this event and the mar-
velous result killed the people who were and later re-
spected the royal house. Unconsciously, the sister of
Theodore, who was deeply attached, saw a vision; a man
like a light appeared to her and told her that the dead-
ly sinners of the time was a punishment of God, for the
cruel and evil deeds, when he destroyed an entire nation
lives; and that the only way by which he could be
helped was by releasing Gregory from the dungeon, who
knew the secret. The members of the royal house then

I. I. Anastasius, Bishop of Saint Theodore, p. 20

at her, because they did not believe that Gregory was still alive, after so many years of imprisonment. But the vision was repeated, and they began to consider it seriously. Prince Oda Amaduni was sent to Ardashad to release Gregory, if he found him alive. The prince himself was surprised to see him. He brought Gregory with him to Valarshabad to help the king who had treated him so cruelly.

Gregory, upon his release, was entirely unrecognizable. As soon as he came to the capitol, he went to the royal house, where the king and the other afflicted members of his court were kept. He prayed for them in the name of Jesus, whereupon all of them were cured immediately. Tiridates and those with him, asked Gregory to forgive him his cruelties and to forget all that he had suffered at his hands. Gregory encouraged them, praising God for all his mercies; then he asked them about the bodies of the martyrs. They showed him the lifeless corpses which had been lying in the open air for ten days. Gregory buried them.

Here was Gregory's great opportunity to begin his missionary activities. He ordered a five day fasting for all who were afflicted and then completed their healing. This fast being the first for the Armenian people,

at last, however, that she had believed that she was
still alive, after the years of imprisonment. The
vision was revealed, and the woman is described as
certainly. Prince the English was not so surprised as
release Gregory, it is found in the same place.
himself was surprised to see it. The woman's theory
with him to Valerianus to help the king and his
of him so cruelly.

Gregory, upon his release, was naturally surprised
able. As soon as he came to the capital, he went to
the royal house, where the king and the other officials
members of his court were kept. He proved to them in
the name of Jesus, whatever all of them were called in
medically. The king and those with him, asked Gregory
to forgive his sins and to let him go. He said he
had suffered at his hands. Gregory would not then,
praise God for all his services; then he asked them
about the bodies of the martyrs. They showed him the
listless corpse which had been lying in the open air for
ten days. Gregory buried them.

Then was Gregory's great opportunity to begin his
religious activities. He ordered a five day fasting
for all who were afflicted and then completed their fast-
ing. This fast being the first for the Christian people,

was called the "Chief Fast" or the "Fast of St. Sarkis", which Gregory ordered the Armenians to keep every year in memory of their repentance, and also that of the Ninevites. Gregory found it necessary to continue this season of penitence sixty days, during which time he preached the gospel and confirmed the converts in their faith. The subjects of his sermons were derived purely from the Old and New Testament accounts and treated mainly of the creation and the Providence of God, and especially His Divine Love and Redemptive power.

The event of the healing took place on the sixteenth of "rah", and the conclusion of the two-month preaching on the sixteenth of "Kaghots"-vintage- the fifth month of the Armenians, which according to the Roman calendar would be November 26 and January 25 respectively of the following year, that is, 302 A.D. This last is the date of the vision of Gregory, concerning the "Descent of the Begotten" (Armenian) "Edjmiadzin". This vision occurred on the sixt-sixth day of his preaching, and is as follows: "At midnight" says he, "when you all were asleep and I alone was awake, thinking of the great providence of God, suddenly I heard an awful noise, and so heaven opened and behold a luminous man descending, who called me by my name; I was afraid of his appearance

was called the "Child Peter" or the "Boy of St. Peter", which Gregory ordered the Armenians to keep every year in memory of their presence, and also that of the Kings. Gregory found it necessary to establish this season of penitence sixty days, during which time he preached the gospel and confirmed the converts in their faith. The subjects of his sermons were drawn partly from the Old and New Testament accounts and treated mainly of the creation and the Providence of God, and especially His Divine Love and Redemptive Power.

The event of the healing took place on the sixteenth of "rab", and the conclusion of the two-month preaching on the sixteenth of "Arghash" - viz. the fifth month of the Armenian, which according to the Roman calendar would be November 26 and January 25 respectively of the following year, that is, 300 A.D. This fact is the date of the vision of Gregory, concerning the "Healing of the Deaf" (Armenian) "Eghisheh". This vision occurred on the eleventh day of the month, and is as follows: "At midnight" says he, "when you all were asleep and I alone was awake, thinking of the Providence of God, suddenly I heard an awful noise, and so heaven opened and beheld a luminous and descending, who called me by my name; I was afraid of the appearance

but he quieted me. I saw a light flowing from heaven, and from that light two-winged luminous soldiers. There was descending also a tall and frightful man who had a golden hammer in his hand. He descended upon the town and beat the ground. Hell was shaken and in an instant the earth was made smooth. Near the palace, I saw a golden anchorbase, on that a pillar of fire, and on the pillar an arch of cloud, and upon all, a luminous cross. I saw also three other bases; one in the place where Gaiane and her companions were martyred, the other where Hripsim and her companions were martyred, and the third where the virgins were living. Over the four crosses there were arches, upon them a capula and upon that the throne of God."

This very interesting vision of Gregory might be a good subject for a discussion on a psychological-religious basis, but such a discussion would be aside from our purpose here. We will take the tradition as it is and examine it, together with its effect upon the christianization of Armenia. There is nothing extraordinary in the vision of Gregory if we consider his spiritual life and his background of suffering together with his deep desire to establish christianity. He told what he saw, what his whole soul felt to be the truth.

Having told the vision in its details, he himself

but he greeted me. I saw a light flashing from heaven,
and from that light two-winged angels came. There
was something like a fall and lightning, and a great
golden banner in his hand. He descended upon the river
and beat the ground. Heil was shaken and in an instant
the earth was made smooth. Near the palace, I saw a
golden anchor, on that a pillar of fire, and on the
pillar an arch of clouds, and upon all, a luminous cross.
I saw also three other banners; one in the place where
Gilead and her companions were gathered, the other where
Miphal and her companions were gathered, and the third
where the virgin was living. Over the last banner
there were angels, upon them a crown and upon them the
image of God."

This very interesting vision of Swedenborg might be
a good subject for a dissertation on a theological or
literary basis, but such a dissertation would be made from
our purpose here. We will take the position as it is
and examine it together with the subject upon the
Christianization of America. There is nothing extra-
ordinary in the vision of Swedenborg if we consider his
spiritual life and his background of suffering, together
with his deep desire to establish Christianity. He told
what he saw, what his whole soul felt to be the truth.
Swedenborg told the vision in his details, he himself

acted accordingly by the establishment of buildings for the service of christianity. All the converts without any objection accepted it to be true, and were ready to help him in any undertaking.

Gregory began the foundation of sanctuaries with the unselfish help of the converts. They built a church northeast of Valarshabad, where Hripsime was martyred, on the model of the mystic temple that Gregory had seen in his vision and the name of the city was changed to Edjmiadzin, meaning "the Only Begotten has descended". Another one was built in the south where Gaiane was killed and a third at the place of the virgins, namely, Sholakat. In those sanctuaries they buried the bone of the martyrs. On the spot of the fourth pillar, where there was the "Pagoda of Hell", they built a church. These churches were named after the martyrs, two of which, namely, the Church of St. Hripsime and of St. Gaiane remain today, as proofs of their martyrdom.

Christianity was now entered on a successful career. While on one side of the sanctuaries were erected, on the other Gregory and Tiridates hand in hand, were trying to spread christianity everywhere. Tiridates with his royal authority, declared christianity to be the official religion of the royal house and the country,

acted accordingly by the establishment of buildings for
the service of Christians. All the converts without
any objection accepted it to be true, and were ready to
help him in any undertaking.

Gregory began the foundation of communities with
the unselfish help of the converts. They built a church
northeast of Valparaiso, where Virginius was martyred,
on the model of the church built in that Gregory had seen
in his vision and the name of the city was changed to
Valparaiso, meaning "the Only Son of the Father."
Another one was built in the south where John was killed
and a third at the foot of the volcano, named, I believe,
St. John. In those communities they lived the lives of the
martyrs. On the spot of the martyr's altar, there there
was the "Pavement of Blood," they built a church. These
churches were named after the martyrs, two of which,
namely, the Church of St. Hilary and of St. John,
remain today, as proofs of their martyrdom.

Christianity was now entered on a new era of growth.
While on one side of the mountains were erected, on
the other Gregory and his disciples found in truth, were
in to spread Christianity everywhere. This was the
his royal authority, declared Christianity to be the
official religion of the royal house and the country.

commanding the abolishment of Paganism and the demolition of th Pagodas. To this end Gregory himself together with civil officers worked. From Valarshabad they went to Ardashaḍ (Artaxāta) to destroy the pagoda of the famous Anahit. On their way they first destroyed the pagoda of the Tir (Tur), which was called "The Archive of the Scribe of Ormazd". Tir was known as the "god of arts and knowledge". Gregory and his companions, while destroying the pagodas, were resisted by the heathen Armenians and the pagoda-preists, and there was some blood shed but they won over them by force and broke their power. Having cleaned the state of Ararat from the remnants of the old religion, they went to the region of Daranalists, the village of Tordan, where there was the pagoda of Barshamina (the "brilliantly white" god); they destroyed it, demolished his image, seized its great treasure and gave it to the poor. Then they went to Ani, where they destroyed the pagoda of Aramazd-Jupiter.

After this they went to the region of Egeliats, a town named Erez, where they were very strongly resisted while attempting to destroy th image of Anahit, but they succeeded. Then they went to a famous town named Til, where they broke down the pagoda of Mihr with its great treasures, which they destroyed taking the treasures.

commenting the abolition of pagodas and the destruc-
tion of the pagodas. To this end Gregory himself together
with civil officers worked. First they destroyed the
pagoda at Arakata (Arakata) as being the centre of the
famous Ashit. On their way they first destroyed the
pagoda of the Tir (Tir), which was called "the Ashit"
of the Shrine of Orissa. Tir was known as the "god
of arts and knowledge". Gregory and his companions,
while destroying the pagodas, were resisted by the people
in Arakata and the pagoda-keepers, and there was some
blood shed but they won over them by force and broke
their power. Having cleared the state of Arakata from
the remnants of the old religion, they went to the region
of Dhanuadiga, the village of Dhanu, where there was
the pagoda of Dhanuadiga (the "brilliant white" one).
They destroyed it, demolished his image, seized the great
treasure and gave it to the poor. Then they went to Ashit,
where they destroyed the pagoda of Arakata-keeper.
After this they went to the region of Ashit, a town
named Ashit, where they very strongly resisted. After
attempting to destroy the image of Ashit, but they
succeeded. Then they went to a village named Ashit,
where they broke down the pagoda of Ashit with the great
treasures, which they destroyed taking the treasures.

They demolished also many other pagan temples which are not mentioned. Wherever they went they overthrew the pagodas, preached christianity and erected churches in their place.

Certain Armenian critics severely criticized this deed of Gregory and Tiridates who, they say, by destroying the pagodas with forces, destroyed with them also the precious relics of the Armenian history. But in this question the political condition of Armenia must be considered. The frequent invasions of the country had already ruined much that might be of historical importance. Besides if christianity was to dominate the demolition of pagodas was inevitable.

A few words should now be said about certain items in an earlier discussion. Much modern criticism looks upon the sickness or possession and cure of Tiridates as a fabulous tradition. Some critics go even so far as to call them absolutely false stories. But there are many, among whom are famous learned men, who say that these stories, as a whole, are historical; holding the sickness of Tiridates to have been Lycanthropy or ordinary melancholy. But whatever it be no one refuses to believe the relationship of Gregory and Tiridates, which seems to be colored by the miraculous. It is to be ex-

They themselves also say that they are not mentioned. However they say they overthrew the monarch, preached Christianity and erected churches in their place.

Certain Armenian critics severely criticized the deed of Gregory and Tiridates who, they say, by destroying the monarch with force, destroyed with them also the previous nation of the Armenian history. And in this question the political condition of Armenia must be considered. The frequent invasions of the country had already ruined them that might be of historical importance. Besides it Christianity was to destroy the domination of monarchs was inevitable.

A few words should now be said about certain items in an earlier discussion. Much modern criticism looks upon the richness of possessions and cure of Tiridates as a fabulous tradition. Some critics go even so far as to call them absolutely false stories. But there are many, among whom are famous learned men, who say that these stories, as a whole, are historically holding the richness of Tiridates to have been luxurious or ordinary melancholy. But whatever it is no one refuses to believe the relationship of Gregory and Tiridates, which seems to be colored by the miraculous. It is to be ex-

pected that in this traditional history of martyrology there are embellishments, but the fact remains that the basis of it is historical and authentic. There have been men who have tried to prove that the story of the vision of Gregory is the work of the later centuries but no one can refuse to accept the story that the foundation of the four temples and sanctuaries were begun by Gregory and were finished by him, no matter under what circumstances.

The history of these events takes no account of former missionary endeavors, nor does it mention the presence of even a single clergyman, but everything is spoken of as being carried on by a king and a layman, who, with great zeal work for christianity and establish it as the state religion. It is true that these two persons were doing a great work, but at the same time, history must not ignore the real basis of their success. The kingly orders and the zeal of Gregory alone were not enough to make the new religion a success among the Armenians. Before this, as we have seen, the apostolic mission had laid the foundation of christianity, and had established a priesthood with a regular order of succession, but which had been compelled to work in secret because of persecution. With the story

needed that in this traditional history of martyrdom there are embellishments, but the fact remains that the basis of it is historical and authentic. There have been men who have tried to prove that the story of the vision of Gregory is the work of the later centuries but no one can refuse to accept the story that the foundation of the four temples and sanctuaries were built by Gregory and were finished by him, as related in the circumstances.

The history of these events takes no account of former missionary endeavors, nor does it mention the presence of even a single Christian, but everything is spoken of as being carried on by a king and a queen, who, with great zeal work for Christianity and establish it as the state religion. It is true that these two persons were doing a great work, but at the same time, history must not ignore the real basis of their success. The highly ordered and the kind of Gregory alone were not enough to make the new religion a success among the Armenians. Before this, as we have seen, the apostolic mission had laid the foundation of Christianity, and had established a priesthood with a regular order of succession, but which had been compelled to work in secret because of persecution. With the story

two priests are mentioned as performing worship in Varak, as well as many others in other places. With the new era of toleration they came out of their hiding places and worked under Tiridates and Gregory. The seeds of the new religion, sown by the apostles and other preachers had been spreading their roots in the hearts of the Armenians long ago. Thus we may say that it was the christianity lying dormant among that people which came to complete the efforts of Gregory and Tiridates.

B. His Ordination and Office

The mission of christianity was working in the country very successfully, but the new religion did not have an administration and officialdom of its own which the people could join themselves to, as a human center of the divine principles. Because of the recent events, the number of christians increased rapidly, and now there were multitudes of them, as yet unbaptized and not having the necessary knowledge and joy of the spiritual life; there was great need of a church organization. Tiridates, in counsel with his wife Askhen and the sister Chosrovidukht, solved this important question. He was certain in his mind about the person who should be elected as the head of the church, but he thought

two places are mentioned as permanent worship in Van-
at, as well as many others in other places. With the
new era of liberation they came out of their hiding places
and worked under Tikhonov and Gregory. The seeds of the
new religion, sown by the apostles and other teachers
had been spreading their roots in the hearts of the
Armenians long ago. Thus we may say that it was the
Christianity which formed them that people which
came to complete the efforts of Gregory and Tikhonov.

E. His Ordination and Office

The election of Christianity was working in the same
very mysteriously, but the new religion did not have
an administration and organization of its own which the
people could join themselves to, as a human center of the
divine principles. Because of the recent events, the
number of Christians increased rapidly, and now there
were millions of them, as yet unorganized and un-
der the necessary discipline and joy of the spiritual
life itself; there was great need of a church organiza-
tion. Tikhonov, in counsel with his wife Avelina and
the other Christians, solved this important question.
He was certain in his mind about the person who should
be elected as the head of the church, but he thought

it necessary to consult the will of the princes and the people as well; and therefore he commanded an assembly be held in Valarshabad. His command was rapidly carried out and there was a great gathering in the city, composed of every class of the people; princes, civil officers and other leaders, representatives of the lower classes and especially soldiers, who had just returned from destroying pagodas. The whole audience agreed with him to elect Gregory as the "Minister" of the nation, of the people, of the army and of the princes, that he might baptize them and lead them into the new life of the christian religion. Gregory deeply moved in heart, turned to the king and with humiliation asked him to allow him to resign from such a high honor, but being urged not to object, he agreed to take up this office for the sake of God and christianity.

At another council it was decided that Gregory be sent to Caesarea to be ordained as High Priest. A few days later, Gregory accompanied by sixteen prefects, left Armenia for Caesarea. Now the bishop of Caesar was Leontius, who received Gregory with great pleasure and assisted by many bishops, he ordained him as "The Head Minister of the Armenians", and sent him back with great honors.

it necessary to consult the will of the prince and
the people as well; and therefore he convened an
assembly he held in Valarshad. His command was
rigidly carried out and there was a great gathering
in the city, composed of every class of the people;
princes, civil officials and other leaders, representa-
tives of the lower classes and especially soldiers,
who had just returned from destroying pagodas. The
whole audience started with him to elect Gregory as the
"Minister" of the nation, of the people, of the king
and of the prince, that he might begin to
lead them into the new life of the Christian religion.
Gregory deeply moved in heart, turned to the king and
with humiliation asked him to allow him to resign
from such a high honor, but being urged not to object,
he agreed to take up this office for the sake of God
and Christianity.

At another council it was decided that Gregory
be sent to Caesarea to be ordained as Bishop. A
few days later, Gregory accompanied by sixteen priests,
left Armenia for Caesarea. Now the Bishop of Caesarea
was Macarius, who received Gregory with great hospitality
and assisted by many bishops, he ordained him as "the
Head Minister of the Armenians", and sent him back with
great honors.

This ordination of Gregory took place in 302 A.D. at a time when christianity was not disturbed and christians, as a whole, were living a peaceful life in the east. A year later, toward the end of February 303 A.D. the edict of persecution was issued by Diocletian, and there was blood shed in many regions of the empire and revolts and resistance against the Romans by the Armenians.

Gregory, before he left Caesarea, received from Leontius the relics of John the Baptist and Athanasius, the martyred bishop of Pilektavia, Sebastia. According to a tradition, these relics were first brought to Ephesus from Jerusalem by Polycarp and from Ephesus sent to Caesarea and kept by a certain Pirmilianus.

On his way to Armenia, Gregory came to Sebastia where he found many "brethren" clergymen, several of whom he brought with him to preach the gospel in his home. Some assume that Gregory had relatives in that city with whom he wanted to renew his relationship.

Gregory entered Armenia with a big group of clergymen, and on his way to Valarshabad, he passed through the south-west part of the country, still a strong center of paganism, which he had not visited before his ordination; and so he first stopped at Daron to demolish

This exhibition of Gregory took place in 1837 A.D. at a time when Christianity was not distributed and slaves, as a whole, were living a wretched life in the East. A year later, toward the end of February 1838 A.D. the effect of persecution was shown by the slaves, and there was blood shed in many regions of the empire and revolts and resistance against the Emperor by the Armenians.

Gregory, before he left Armenia, received from Isidore the relics of John the Baptist and Aphrasias, the martyred bishop of Edessa, and the relics of the martyred bishop of Edessa, these relics were then brought to Ephesus from Armenia by Gregory and then sent to Caesarea and kept by a certain Christian.

On his way to Antioch, Gregory came to Hama where he found many "brethren" clergyman, several of whom he brought with him to preach the Gospel in his home. Some assume that Gregory had relatives in that city with whom he wished to renew his relationship.

Gregory entered Antioch with a big group of clergy-men, and on his way to Valerius, he passed through the south-west part of the country, with a strong force of soldiers, which he had not visited before his ordination, and so he first stopped at Emesa in Syria.

the pagodas still existing there. In Ashdishad there was the famous pagoda of Vahevan, dedicated to Heracles-Vahagn as the eighth temple of worship for the offerings of the Armenian kings in Ardashad. It was known as the "pagoda of the greattreasure, full of gold and silver"^{1/} It had three altars, namely Vahevan, Voskemair and Astlik. Gregory wished to destroy them immediately, but the pagoda-priests resisted and blood shed followed. At last Gregory won the victory, the pagodas were destroyed and soon after this christianity was established. They built the Temple of St. Carabed (Messenger) upon the hills of Innagnian (the nine fountains), and the Cathedral of St. Trinity in Ashdishad. In the first temple he buried the relics of John the Baptist and in the second that of Athanakines. While Gregory was in Daron there occurred, on September twelfth the festival of the New Year. He gathered the people in the temple of St. Carabed and christianized the pagan festival, ordering the people to observe it every year in memory of St. John. Many were baptized, first the sixteen ministers with him and after that the people. The number of the believers was so great it is said, that in twenty days he baptized "more than nineteen thousand men".²

11. Moses of Khoren History of Armenia p. 59, 85

2. K. Mesrop, History of Armenia p. 74

the temples still existing there. In addition there was
the famous temple of Vahvan, dedicated to Vahvan-Vah-
van as the eighth temple of worship for the offerings
of the Armenian Kings in Armenia. It was known as the
"palace of the great Vahvan, full of gold and silver."
It had three altars, namely Vahvan, Vahvanist and
Astit. Gregory wished to destroy them immediately,
but the priests refused and bloodshed followed.
At last Gregory won the victory, the altars were de-
stroyed and soon after this Christianity was estab-
lished. They built the Temple of St. Carapet (Gregory)
on the hills of Tamarashan (the nine mountains), and
the Cathedral of St. Trinity in Ani. In the first
temple he turned the palace of Vahvan the Captain and in
the second that of Aghvan. While Gregory was in
Ani there occurred, on September twelfth the festival
of the New Year. He gathered the people in the temple
of St. Carapet and celebrated the new festival,
organizing the people so massive it every year in memory
of St. John. Many were baptized, first the sixteen
ministers with him and after that the people. The num-
ber of the baptisms was so great it is said, that in
twenty days he baptized "more than nineteen thousand men."

Gregory remained in Daron until the seventeenth of November, and leaving some of the missionaries (whom he had brought with him) there, he departed to go to Bakrevan, where there was the famous Ditsavan (the city of gods). Tiridates, with his family and the members of his court were there to meet Gregory, through the latter did not know it, a meeting accompanied with great joy. On the bank of the River Euphrates, the Armenian king and all his family, all the soldiers of the army and the people were baptized in the name of Jesus Christ; men, women and children "more than four hundred myriads"¹. This baptism took place January 6, 303 A.D. On the ground of the pagoda of Vanadaur they established the church of St. John, where the remaining relics of St. John and Athanakines were buried. They also changed the Feast of Navasart into the Feast of St. John the Baptist. After this they returned to Valarshabad, where they finally built the church of Edmiadzin and the tombs of the martyrs. Speaking of this church, Faustus says, "The first and the greatest of all the cathedrals of Armenia"².

Gregory now began a new period of activity as chief bishop; visiting all the regions, preaching, baptizing,

1. Agathangelus, p. 435

2. Faustus, History of Armenia pp. 7, 36, 37.

establishing churches and ordaining ministers for the christian churches. For the needs of the church Tiri-dates and Gregory established schools where the Greek and Assyrian languages were taught. They took the children of the pagoda-priests and educated them in the christian religion. Twelve of them were ordained bishops, among whom there was a very famous person by the name Albrianus, "the true and Godly man", who was made superintendent to the royal house.

The religious work was so highly developed and had attained such proportions that in a short time there were more than four hundred bishops ordained to meet the religious needs of the people. Parallel with the christian churches, Gregory also established several monasteries and cloisters for the satisfaction of those converts who wanted to live a solitary life. The number of the districts in Armenia was 620, and there were enough clergymen to take care of all the work. In his efforts to prepare religious leaders for the future Gregory was called to face a certain difficulty, namely, that of language. At this time the Armenian alphabet did not exist, and consequently, no pure Armenian literature. Gregory, therefore, was obliged to give two different types of education, Greek and Assyrian.

establishing churches and organizing schools for the
 Christian churches. For the needs of the church this
 dates and Gregory established schools where the Greek
 and Assyrian languages were taught. They teach the chil-
 dren of the pariahs and educated them in the
 Christian religion. Twelve of them were ordained
 bishops, among whom there was a very famous person by
 the name Abishama, "the true and holy man", who was
 made superintendent of the royal house.

The religious work was so highly developed and had
 attained such proportions that in a short time there
 were more than four hundred bishops ordained in the
 kingdom a number of the people. Besides the
 Christian churches, Gregory also established several
 monasteries and churches for the education of those
 converts who wanted to live a solitary life. The number
 of the clergy in Armenia was 50, and there were
 enough clergymen to take care of all the work. In his
 efforts to propagate religious instruction for the people
 Gregory was called to face a certain difficulty, namely,
 that of language. At this time the Armenian language
 did not exist, and consequently, no pure Armenian lit-
 erature. Gregory, therefore, was obliged to give two
 different types of education, Greek and Assyrian.

The two education centers in the neighborhood of Armenia were, Edessa and Caesarea; in the former Assyrian was used and in the latter Greek. The regions of Armenia were making use of them according to their situation, though, in the latter period they were more joined to Caesarea than to Edessa. Another difficulty was that of church service and ritual. The prayers and the rituals used in the churches were foreign and hence not understood by the majority of the people.

Therefore Gregory refused to use them as they were, making many changes according to the needs and demands of the country, giving many national pagan manners a christian significance, and the union of these three different elements, namely, Greek, Assyrian and Armenian-pagan, formed the basis for the peculiar Armenian ritual.

Gregory, having once secured a place for christianity in Armenia, now planned for a mission to the countries round about Armenia. During his lifetime his plans were being carried out in one way or another in Georgia, Alans, the Caspian country, Mesopotamia, Assyria and Media, where the political influence of Armenians was getting stronger. It is said that of Hripsimians thirty-seven were martyred in Valarshabad, and the rest

The two education centers in the neighborhood of
Armenia were, Bazaar and Gasseres; in the former Assy-
rian was used and in the latter Greek. The regions of
Armenia were making use of them according to their sit-
uation, though, in the latter period they were more
joined to Gasseres than to Bazaar. Another difficulty
was that of church services and rituals. The prayers
and the rituals used in the churches were foreign and
hence not understood by the majority of the people.
Therefore Gregory refused to use them as they were,
making many changes according to the needs and demands
of the country, giving many national poems written a
Christian significance, and the union of these three
different elements, namely, Greek, Assyrian and Arme-
nian, formed the basis for the peculiar Armenian
ritual.
Gregory, having once secured a place for Christian-
ity in Armenia, was planned for a mission to the coun-
tries round about Armenia. During his lifetime his plans
were being carried out in one way or another in Georgia,
Alania, the Georgian country, Mesopotamia, Assyria and
Media, where the political influence of Armenians was
growing stronger. It is said that of his disciples
thirty-seven were martyred in Vahaghabad, and the rest

had gone out to the countries around Armenia. One of them was Nooneh who went to Georgia. Her mission became very effective; she preached and healed the sick; among them the wife of prince Mihran of Georgia. Upon this the prince became interested in the new faith. It happened that he fell into a great danger but remembering the God of Nooneh he prayed to him and was saved confessing his faith. Gregory ordained the prince and Nooneh as "ministers" to Georgia, and gave them orders to destroy paganism there. They were very zealous in their crusade, the first pagoda or temple that they abolished being that of Aramazd, near Mudzkhita.

The Georgians, having been christianized by the Armenians, remained subject to the patriarch of Armenia until the seventh century. Besides Georgia, Gregory also took care of the country in Aghvans. The christian mission was started there in the apostolic period but for various reasons it was stopped. In 314 a war took place between Aghvans and Basils and Armenia. In this war the king of Basila was killed, while the king of Aghvans, by the name Urrain, was captured by Tiridates and brought to Valarshabad. Tiridates treated him very kindly, and brought him into contact with the christian religion. He released him and sent him back to his home,

had come out to the country around Avram. The first
 then was Mooney who went to Georgia. Her mission be-
 came very effective; she preached and healed the sick;
 among them the wife of Prince Bagrat of Georgia. When
 this the prince became interested in the new faith. It
 happened that he fell into a great danger but re-
 siding the God of Mooney he prayed to him and was saved.
 confessing his faith. Gregory obtained the prince and
 Mooney as "ministers" to Georgia, and gave them orders
 to destroy paganism there. They were very zealous in
 their crusade, the first period of which they
 abolished before that of Armenia, near Antiochia.

The Georgians, having been Christianized in the
 Armenian, remained subject to the patriarch of Aram-
 is until the seventh century. Besides Georgia, Gregory
 also took care of the country in Armenia. The Christian
 mission was started there in the apostolic period but
 for various reasons it was stopped. In 310 a war took
 place between Armenia and Media and Armenia. In this
 war the king of Media was killed, while the king of
 Armenia, by the name Urzain, was captured by Tiridates
 and brought to Volaterrae. Tiridates treated him very
 kindly, and brought him into contact with the Christian
 religion. He released him and sent him back to his land.

to preach the new religion to his people. After the death of Urrnair, Gregory ordained his grandson Gregoris as bishop, though he was still very young, and sent him to the country of Aghvans. He worked there for a short time; the pagan Aghvans thinking that he was sent to their country by the Armenians for political purposes, killed him after cruel tortures in the field of Vadnian. His body was later buried in the Monastery of Amaras, after that country became christian.

The bishops of Adrpatakan (Azerbaijan) and Mesopotamia were ordained by Gregory, but just how his mission was spreading in those countries, we do not know; one thing is certain; that they looked to Armenia as the third center of christianity, after Assyria and Cappadocia. The name of Gregory with the traditions of his marvelous work was popular throughout all the regions round about Armenia.

to preach the new religion to his people. After the death of Urzair, Gregory obtained his grandson Gregory as bishop, though he was still very young, and sent him to the country of Ashvans. He worked there for a short time; the name Ashvans thinking that he was sent to their country by the Armenians for political purposes, killed him after cruel tortures in the town of Vahman. His body was later buried in the monastery of Ashvans, after that country became Christian.

The bishops of Arghastan (Azeri-Istan) and Mesopotamia were ordained by Gregory, but just how the mission was spreading in those countries, we do not know; one thing is certain: that they looked to Armenia as the third center of Christianity, after Assyria and Cappadocia. The name of Gregory with the translation of his marvelous work was peculiar throughout all the regions round about Armenia.

Chapter IV

Christian Progress under Gregory and Tiridates

A. War between Tiridates and Maximinus Daza

Christianity was now the official religion of Armenia and every good means were used by Gregory and Tiridates to make the new religion dominate the whole life of the Armenian nation. The internal dangers were removed, and the great purpose of the two leaders was on the way to completion. But just at this time (311A.D.) an unexpected danger from the west was threatening to abolish christianity in Armenia, causing war with Rome. The two nations had always been friendly, and there was no political reason for their enmity. At the end of the third century the Roman empire was divided into the western and the eastern empires. Maximian (286 A.D.) reigned in the west and Diocletian (284 A.D.) in the east. The two emperors, in 293 A.D. elected assistant "Caesar's"; the former taking Constantius Chlorus and the latter Galerius. In 305 Maximian and Diocletian resigned, Galerius and Chlorus becoming emperors and two years later Maximinus Daza and Severus were chosen to be caesars. In 311 Galerius died and was succeed-

Chapter IV

Christian Progress under Gregory
and Tiridates

A. War between Tiridates and Maximianus

Christianity was now the official religion of Ar-

menia and every good means were used by Gregory and

Tiridates to make the new religion dominate the whole

life of the Armenian nation. The internal struggle was

removed, and the great purpose of the two leaders was

on the way to new life. But just at this time (311 A.D.)

an unexpected danger from the west was threatening to

abolish Christianity in Armenia, coming very close to

The two nations had always been friendly, and there

was no political reason for their enmity. At the end

of the third century the Roman empire was divided into

the western and the eastern empires. Maximian (286 A.D.)

reigned in the west and Diocletian (284 A.D.) in the

east. The two empires, in 305 A.D. elected co-emperors

"Caesars"; the former being Constantine Chlorus and

the latter Galerius. In 305 Galerius and Diocletian

retired, Galerius and Chlorus becoming emperors and

two years later Maximianus was and Severus were chosen

to be co-emperors. In 311 Galerius died and was alleged-

ed by Licinius. In 307 Maximinus Daza declared himself "Augustus", and was independent in the east, especially in Egypt and Syria. "He was known as the decided enemy of christianity with whose name were connected the stories of cruelty, bloodshed and persecution"^{1.} The Armenian church resisted his efforts to abolish christianity and war ensued. This was the first religious war fought for christianity. Under the leadership of Tiridates the christian army of Armenia faced that of Maximinus Daza, and after a short time defeated him, causing his army to retreat shamefully. Eusebius describes this war as follows:---

"And the tyrant was compelled to go to war with the Armenians, who had been from the ancient times friends and allies of the Romans. As they were also christians and zealous in their piety toward the Deity the enemy of God had attempted to compel them to sacrifice to idols and demons, and had thus made friends into foes, and allies into enemies. All these things suddenly took place at one and the same time, and refuted the tyrant's empty vaunt against the Deity. For he had boasted that, because of his zeal for idols and his hostility against us, neither famine nor pestilence nor war had happened in his time. These things, there-

1. Ormanian, M. Archbishop, Armenian Church History, p. 107. Cf. Moeller, History of the Christian Church

ed by John. In 1807 Maximilian was declared himself
 "Emperor", and was crowned in the east, especially
 in Egypt and Syria. "He was known as the 'Emperor of
 the East' with whose name were connected the
 stories of cruelty, bloodshed and persecution." The
 Armenian Church resisted his efforts to abolish Chris-
 tianity and was crushed. This was the first religious
 war fought for Christianity. Under the leadership of
 Vartan the Christian army of Armenia faced that of
 Maximilian's army, and after a short time defeated him,
 causing his army to retreat westward. Maximilian
 described this war as follows:--

"And the tyrant was compelled to go to war
 with the Armenians, who had been from the earliest times
 friends and allies of the Romans. As they were also
 Christians and zealous in their faith toward the Holy
 the enemy of God had attempted to compel them to ren-
 der to idols and heathen, and had thus made them
 into foes, and allies into enemies. All these things
 suddenly took place at one and the same time, and the
 hated the tyrant's army went against the Holy. For
 he had boasted that, because of his zeal for idols and
 his hostility against us, neither famine nor pestilence
 nor war had happened in his time. These things, there-

fore coming upon him at once and together, furnished a prelude also of his own destruction. He himself with his forces was defeated in the war with the Armenians, and the rest to the inhabitants of the cities under him were terribly afflicted with famine and pestilence".^{1.}

In this war, the purpose of Maximinus was also to join his powers against Constantine, but he failed and two years later, in 313, he was conquered by Licinius, whereupon he committed suicide by taking poison in Tarsus, Cilicia. Before his death, he wanted to conciliate the christians whom he had treated so cruelly, issuing an edict of complete toleration.^{2.} With the fall of Maximinius, the eastern empire passed to Licinius, the colleague of Constantine, who had become the Emperor of the east in 306, and having overthrown the cruel Maxentius (drowned in the Tiber in 312), he had entered Rome in triumph. The apparent miraculous power of the sign of the cross which Constantine believed had helped him to defeat Maxentius at the Milvian bridge caused him to issue rescripts to his officials favorable to the christians.

But the legal Edict of complete liberty for the christians was planned in Milan on the thirteenth of

1. Eusebius, Church History, p. 362 Ormanian, M. Archbishop. Armenian Church History p. 107, 108. Abbe Duchesne, The Early History of the Church vol. II, p. 26-7
 2. Eusebius Church History p. 364, 365

fore coming upon him at once and together, surrounded
 a pride also of his own. He himself with
 his forces was defeated in the war with the Armenians,
 and the rest of the inhabitants of the cities under
 him were terribly afflicted with famine and pestilence.
 In this war, the purpose of Maximian was also to bring
 his power against Constantine, but he failed and two
 years later, in 313, he was conquered by Maximian,
 whereupon he committed suicide by taking poison in
 Tarsus, Cilicia. Before his death, he wanted to con-
 ciliate the Christians when he had treated so cruelly,
 issuing an edict of complete toleration. With the fall
 of Maximian, the eastern empire passed to Maximus,
 the colleague of Constantine, who had become the im-
 peror of the east in 308, and having overthrown the
 cruel Maximian (drowned in the Tiber in 312), he had
 entered Rome in triumph. The apparent misfortune pro-
 er of the fall of the empire which Constantine believed
 had helped him to defeat Maximian at the Milvian bridge
 caused him to issue rescripts to his officials favorable
 to the Christians.

But the fatal edict of complete liberty for the

Christians was placed in Milan on the thirtieth of

June, 314 at a meeting with Licinius, and was published^{1.} at Nicomedia. This Magna Charta of religious liberty is one of the most significant documents in the history of christianity. It gives full freedom in religion and orders the confiscated property of the christians² to be restored without hesitation or controversy.

Licinius, at first, was at one with Constantine in granting this toleration, but later he began to persecute the christians, and it was during this toleration but later he began to persecute the christians, and it was during these persecutions that martyrdoms took place, known to history, among which are the fourth³ martyrs of Sebastia, Armenia Minor. After 318 these persecutions became so severe that war followed with Constantine, but Licinius was defeated near Adrianople July 3, 323, and then was besieged in Byzantium by the fleet of Crispus, the son of Constantine. At the battle of Chrysopolis September 18, 323, he was defeated again, and being captured, was sent to Thessalonica; where he⁴ was beheaded at the demand of the soldiers of Crispus.

1. W. Moeller, History of the Christian Church, pp. 296-297. Abbe Duchesne, The Early History of the Church p. 28-31.

2. W. F. Adeney, The Greek and Eastern Churches p. 35-36

3. Gebhardrt, Acta Martyrum Selecta p. 166

W. Moeller, History of the Christian Church p. 298

4. Ormanian, M. Archbishop, Armenian Church History p. 108. Cf. Abbe Duchesne Early History p. 55-57

June, 314 at a meeting with his friends, and was published
 at Nicomedia. This is the oldest of religious liberty
 is one of the most significant documents in the history
 of Christianity. It gives full freedom in religion
 and orders the confiscated property of the Christians
 to be restored without hesitation or delay.
 Licinius, at first, was at one with Constantine in
 granting this relaxation, but later he began to waver
 and the Christians, and it was during this relaxation
 but later he began to persecute the Christians, and it
 was during these persecutions that many Christians were
 placed, known as history, among which are the fourth
 century of Licinius, Armenia Minor. After this these
 persecutions became so severe that war followed with
 Constantine, but Licinius was defeated near Adrianople
 July 3, 323, and then was defeated in Byzantium in the
 first of October, the son of Constantine. At the battle
 of Chrysopolis Augustus 15, 323, he was defeated again,
 and being captured, was sent to Troad; where he
 was beheaded at the word of the soldiers of Crispus.

1. W. Moller, History of the Christian Church, p. 299-307, Abbe Duchesne, The Early History of the Church, p. 28-31.
2. W. F. Avery, The Greek and Latin Churches, p. 11-12.
3. Gieseler, Acta Imperatorum, p. 155.
4. W. Moller, History of the Christian Church, p. 299.
5. Gieseler, Acta Imperatorum, p. 155.
6. W. F. Avery, The Greek and Latin Churches, p. 11-12.

The entrance of Constantine in Nicomedia was glorious, and the christians met him with deep feelings of gratitude as one, who, by his victory had stopped the persecutions of the wicked emperor and put an end to his life. The Armenian historian Karakash, speaking about this war says, "To fight against Maximinus, was not an easy thing, nor could it be done by a small military force. Regardless of the bravery and power of Tiridates, the cooperation of the whole country was needed to withstand the Roman legions. Politically Armenia consisted of many semi-independent states, whose governors were in the main pagan and whose loyalty and devotion he had to command, while, as Eusebius says, Armenians were a God-fearing people. How could a nation without education and philosophy, lying in the ignorance and darkness of paganism for many centuries, as was Armenia, possess such a zeal and love for the christian faith in five or six years, as to get into war and voluntarily against a pagan king, over whom she herself was superior? This could not be. History proves that most of them were christians, and^{1.} that they had been christianized long ago. Eusebius mentions also another case which can help to prove that

1. A. M. Karakash, The Critical History of Armenia, Vol. III p. 339-340
K. Mesrop, History of the Armenian Church pp. 78-79

The entrance of Constantine in Nicomedia was glorious, and the Christians met him with songs of praise. Thus as one, who, by his victory had changed the customs of the whole empire and put an end to his life. The Armenian historian Korymbos, speaking of this war, says, "The fight against Maximian, was not an easy thing, nor could it be done by a small military force. Beyond- less of the bravery and power of Tiberius, the cooperation of the whole country was needed to withstand the Roman legions. Politically Armenia consisted of many semi-independent states, whose resources were in the hands of power and whose loyalty and devotion he had to command, while, as Korymbos says, Armenians were a God-fearing people. How could a nation without education and civilization, living in the ignorance and darkness of paganism for many centuries, be war Armenia, possess such a zeal and love for the Christian faith in 190 or 200 years, as to put into war and voluntarily against a pagan king, over whom she herself was tributary? This could not be. History proves that most of them were Christians, and that they had been Christianized long ago. Korymbos mentions also another cause which can help to prove that

christianity had already spread throughout Armenia and that it had established a church organization. He speaks of Dionysius Patriarch of Alexandria, who wrote epistles to christians in certain countries. "He likewise" says Eusebius, "sent on one Pepentance to the brethren in Armenia, of whom Merozanes was bishop^{1.}". This shows that in the middle of the third century there was an organized church in Armenia, having as its head a bishop by the name of Merozanes.

The record of this war, which we owe to Eusebius, is a very good proof of the early conversion of Armenians, and is also a picture of their deep love toward christianity. Armenian history shows that Armenia, from the very beginning, has been noted for her religious wars, always being ready to make the supreme sacrifice for her faith, christianity. But in any event, historical records permit us to conclude that christianity widely spread in Armenia in the second century.

B. The Journey of Tiridates and Gregory to Rome

In 323, after his decisive victory over Licinius, Constantine became the sole emperor of the east. Now as

1. Eusebius, Church History p. 291

Christianity had already spread through Armenia and that it had established a church organization. The spread of Christianity into the rest of Armenia, the whole of Armenia to Christians in certain countries. "The Armenians" says Eusebius, "sent on one representative to the emperor in Armenia, of whom Hieronymus was bishop". This shows that in the middle of the third century there was an organized church in Armenia, having as its head a bishop by the name of Hieronymus.

The record of this war, which we owe to Eusebius, is a very good proof of the early conversion of Armenians and is also a picture of their deep love toward Christianity. Armenian history shows that Armenia, from the very beginning, has been noted for her religious wars, always being ready to make the supreme sacrifice for her faith, Christianity. But to say more, historical records permit us to conclude that Christianity was spread in Armenia in the second century.

3. The Journey of Tiridates and Gregory to Rome

In 301, after his decisive victory over Babylon, Constantine became the sole emperor of the east. Now as

soon as he found himself the master of the situation, he issued two edicts. In the first, he restored justice to all who had suffered unjustly; and this including the freedom of the christian soldiers on 'honesta Missio' the inheritance of the martyrs. In the second, he proclaimed himself a christian, recalling of his victory over the persecuting emperors, who were punished by God; and expressed his wish to see all his subjects converted to christianity, although he would never force the issue upon any one. He encouraged the bishops to rebuild their ruined churches, and to construct larger ones, for which he gave ample financial aid. In short, he made and put into practice many wise and good plans for the development of christianity.

According to traditions, in 324, right after the conversion of Constantine, Tiridates went to visit him. "He took with him Gregory, Aristages, thirteen great ministers, many leaders and 70,000 soldiers, going from Valarshabad to Rome, the city of the kings, to see Constantine the "saint"^{1.} The purpose of this visit was twofold, first, to congratulate Constantine, especially for his attitude toward christianity, and second,

1. Moses of Khoren History of Armenia P. 166
Cf. Abbe Duchesne, The Early History of the Church
Vol. II p. 57-61. W. F. Adeny The Greek and Eastern Churches, p. 39-40

soon as he found himself the master of the situation, he issued two edicts. In the first, he requested justice to all who had suffered unjustly; and this included the freedom of the Christian soldiers on 'Romania Minor' the inhabitants of the country. In the second, he proclaimed himself a Christian, recalling all his subjects over the persecuting emperor, who were troubled by God; and expressed his wish to see all his subjects converted to Christianity, although he would never force the issue upon any one. He encouraged the bishops to rebuild their ruined churches, and to encourage fasting days, for which he gave eight thousand sili. In short, he made and put into practice many wise and good plans for the development of Christianity.

According to Eusebius, in 324, right after the conversion of Constantine, Eusebius went to visit him. "He took with him Gregory, bishop of Antioch, and other ministers, many teachers and 70,000 soldiers, going from Valerianopolis to Rome, the city of the world. To see Constantine the 'emperor'. The purpose of this visit was twofold, first, to congratulate Constantine, second, also for his attitude toward Christianity, and second,

to restore the old treaty between Armenia and Rome. Later historians, following this record have repeated this story. This tradition was further developed in the Rubenian period, when a certain 'treaty document' was produced, suggesting that this was a religious treaty between Gregory and Sylvester, the pope of Rome. There is conclusive proof, however, that this treaty in reality is the creation of a latin clergyman in the twelfth or thirteenth centuries. The visit of Gregory to Rome has no reliable basis. During this time the Popes of Rome were Margellus (308-309), Eusebius (309-311), Melciades (311-314), and Sylvester (314-337). The Armenian kings dealt directly with the eastern emperors and did not have much to do with the west. Constantine began to reign in the east after 323, before which Licinius had been emperor, and hence the Armenian king and Gregory did not need to go to Rome. There may have existed a treaty between Tiridates and Constantine, and some historians take this to be a fact, but this would necessarily have been after 324. In this case Tiridates could not have gone to Rome with Gregory, because, it is probable that by 325 Gregory was already dead, and even if he was still living his last years were spent in retirement, for which reason he did not

to restore the old treaty between Armenia and Rome, but
or historians, following this record have repeated this
story. This tradition was further developed in the
Byzantine period, when a certain 'treaty document' was
produced, suggesting that this was a real treaty
between Gregory and Sylvester, the Pope of Rome. There
is conclusive proof, however, that this treaty in reality
is the creation of a later Christian in the twelfth
or thirteenth centuries. The visit of Gregory to Rome
has no reliable basis. During this time the Popes of
Rome were Hildebrand (1058-1059), Innocent (1059-1118),
Hildebrand (1118-1154), and Sylvester (1154-1158). The Ar-
menian kings dealt directly with the eastern emperors
and did not have much to do with the west. Constantine
began to reign in the east after 324, before which in-
cluding had been emperor, and hence the Armenian king
and Gregory did not need to go to Rome. There may have
existed a treaty between Tiberius and Constantine,
and some historians take this to be a fact, but this
would necessarily have been after 324. In this case
Tiberius could not have gone to Rome with Gregory,
because, it is probable that by 324 Gregory was already
dead, and even if he was still living his last years
were spent in retirement, for which reason he did not

go to the Nicene Council. Besides this, it is also likely that after 323, Constantine himself had abandoned Rome. In short, the story of the journey of Tiridates and Gregory is not historical.

C. The Solitary Life of Gregory

Toward the end of his life, Gregory began to turn to asceticism. He retired to the caves and devoted himself to contemplation and prayer. He first chose the solitude of Klag, near the Monastery of St. Garabed, where he stayed four months. Since this place was a center of secular gatherings, he moved to another lonely spot, the Caves of Manis, on the Mount Sebuhi in the region of Daranaliats. These caves were called Mania after the name of a virgin of the Hrisimians, Maneh, who had retired, "In the dear hills and solitudes to get his mind in a peaceful condition, that he might speak to God freely". But he never forgot his own people, though there were many bishops and priests to do his work. Tiridates, who liked to have Gregory with him, was not pleased to see him live in solitude; but not being able to change his mind, he began to feel the need of a new leader. In his interest and anxiety in the matter, the two sons of Gregory, Aristages and Vrtanes (who lived in Cappadocia) were suggested to him

to the Western Council. Besides this, it is also known
 by that name, and sometimes himself has been known
 as. In short, the story of the journey of the
 and Gregory is not at all.

C. The Solitary Life of Gregory

Toward the end of his life, Gregory began to turn
 to asceticism. He retired to the caves and hermits
 and to contemplation and prayer. He lived alone the
 solitude of a hermit, near the monastery of St. Basil,
 where he stayed four years. Since this is a very
 center of secular activities, he moved to another place
 in spot, the Grotto of the Virgin, on the Mount of the
 region of Cappadocia. These caves were called caves
 after the name of a virgin of the Hittites, and
 who had retired, "in the deep hills and wildernesses"
 and his name in a peaceful condition, that he might
 speak to God freely. But he never forgot his
 people, though there were very few of them in
 his work. Therefore, he lived in the solitude
 with his, was not allowed to see his life in solitude
 but not for the sake of a change but for the sake of his
 the need of a few hermits. In his interest and activity
 in the matter, the two sons of Gregory, Basil and
 Varnas (who lived in Cappadocia) were suggested to him

as the most capable persons to carry on the important work of their father. Tiridates found this very reasonable and sent a special delegate to Cappadocia to invite them. The delegate went but was hardly able to convince Aristages. He was the younger son of Gregory who had, as we saw in the previous chapter, devoted himself to the celibate life; but Vrtanes was married and had two children, Gregoris and Husik. The delegate brought to Armenia both of them. When they arrived, Tiridates sent some persons to call Gregory, whom they found in the desert of Manahrk. Tiridates asked Gregory to designate one of his sons as his successor, and Gregory ordained Aristages as bishop "To guide the nation in the truth of christianity". Gregory now retired again with a peaceful heart. He came out of his solitude from time to time, and accompanied by Aristages and all the bishops and disciples, visited the churches and the people, to "encourage them to remain faithful in the truth." Gregory continued these visits until the end of his life, because he loved his people and ever cared for them in his heart.

C. The Nicene Council

The great Nicene Council, which was called by Constantine June 19- August 25, 325, met toward the close

as the most capable person in charge of the mission -
 work of their father. The Bishop had been very much
 able and sent a special delegate to Constantinople in his
 place. The delegate went but was hardly able to
 convince the Sultan. It was the younger son of Gregory
 who had, as we see in the previous chapter, devoted
 himself to the calist life; but Gregory was married
 and had two children, George and Maria. The delegate
 brought to America both of them. When they arrived,
 Theodore went some distance to call Gregory, when they
 found in the house of Maria. Theodore asked Greg-
 ory to designate one of his sons as his successor, and
 Gregory ordered Aristides as his son "to guide the
 nation in the truth of Christianity". Gregory now re-
 tired again with a peaceful heart. He came out of his
 solitude from time to time, and accompanied by his
 father and all the bishops and disciples, visited the
 churches and the people, to "encourage them to remain
 faithful in the truth". Gregory continued these visits
 until the end of his life, because he loved the people
 and ever cared for them in his heart.

C. The Second Council

The great Second Council, which was called by the
 emperor Justin II - August 22, 529, met toward the close

of Gregory's life. Tiridates and Gregory also were invited but, not being able to join it personally, they sent Aristages in their behalf with special recommendations and orders, including also their written confession. Aristages was one of the 318 bishops of that famous council, which condemned the Arian doctrine and anathemized Arius, whom later Constantine banished. In the roll of the bishops of this council, the name of Aristages is corrupted as "Acrites Diospontanus, Aristicisus Dioaponti, Aristarces or Aritacus of Armenia¹ Magna". There is no record of a special activity or address of Aristages in that council, but this cannot disprove his presence, because, only a few of the bishops took active part in that debate; as is shown in the reports of the council.

Aristages returned to Vaïarshabad, having with him the creed of the council, under twenty chapters. Gregory accepted it with joy, and recommended it to the church and the people as the 'Orthodox Rules', however adding to every chapter his own ideas and regulations.

E. The Religious-Literary Works of Gregory

Moses of Khoren speaks of the Nicene Creed and

1. J. D. Mansi, Collecti Concilio, Tomus II 305-345 A.D. pp. 694, 699. K. Mesrop, History of the Armenian Church p.82

confessions as composed of twenty chapters, which were adopted by Gregory; but the Armenian church has that creed now under twenty-one chapters or regulations. According to Agathangelus, when Gregory accepted the Nicene Creed, "He added a part to it for the special need and instruction of Armenia"¹. These additions must have been the group of Thirty Rules which are joined with the creed. To him is ascribed a church rule, known as rules of St. Gregory, and which deals in general with church organization and control. He wrote his famous 'Diary', containing twenty-three discourses discussing theological, religio-ethical, ecclesiastical and other important subjects. They show the direct influence of the contemporary Greco-Christian philosophy. These, as well as the other works of Gregory, have come to the Armenian church in the Armenian language, but since the Armenian alphabet was not yet discovered, it is obvious that the original manuscripts were Greek and that these were later translated into Armenian. Some like to think that these writings were Armenian in the Greek alphabet; but this theory does not seem to be reasonable. Through Agathangelus we have that famous

1. Agathangelus, p. 466

confessions as composed of thirty chapters, which were
adopted by Gregory, but the Armenian Church has later
creed now under twenty-one chapters or chapters.
According to Athanasius, when Gregory accepted the
Nicene Creed, "he added a part to it for the special
need and instruction of Armenia". These additions must
have been the group of thirty chapters which are found
with the creed. To him is ascribed a church rule, known
as rules of St. Gregory, and which deals in general
with church organization and control. He wrote the
famous 'History', containing twenty-three discourses on
various theological, politico-ethical, ecclesiastical
and other important subjects. They show the direct in-
fluence of the contemporary Greek-Christian philosophy.
These, as well as the other works of Gregory, have come
to the Armenian Church in the Armenian language, but
since the Armenian alphabet was not yet discovered, it
is obvious that the original manuscripts were Greek and
that these were later translated into Armenian. Some
like to think that these writings were Armenian in the
Greek alphabet; but this theory does not seem to be
reasonable. Through Athanasius we have the famous

work, "The doctrine of St. Gregory" closely related to the 'Diary' in a Greek text.^{1.} The general collection of these writings "sent from St. Gregory the Illuminator," does not mention it. These specific titles are added in the subsequent centuries, and have nothing to do with the original manuscripts. There is no question about the literary ability of Gregory, who had a good Greek education under the famous Pirmilianus, and it is but natural that his literary works should have been produced in Greek.

F. The Death of Gregory

Gregory retired again and contrary to his custom of visiting the people once in a while, he was seen no more, dying in loneliness and unknown. Some shephards buried his body as that of a common ascetic. The death of Gregory must have been occurred not very long after the return of Aristages from the council of Nicaea, because his love for his people and churches was so great that he could not stop his visit so long. But on the other hand, Moses of Khoren says, "after his son Aristages came back from the council of Niceae, he did not appear any more to any one for many years." The statement of Agathangelos contradicts that of Moses of Khoren

1. Agathangelos, p. 134, 372. Cf. Ozanian, History of Armenian Literature, p. 178-179.

work, "The Doctrine of St. Gregory," already related to the 'Bible' in a Greek text. The general collection of these writings "sent from St. Gregory the Illuminator," does not mention it. These specific titles are added in the subsequent centuries, and have nothing to do with the original manuscripts. There is no question about the literary ability of Gregory, who had a good Greek education under the famous linguists, and it is but natural that his literary works should have been produced in Greek.

F. The Death of Gregory

Gregory retired again and contrary to his custom of visiting the people once in a while, he was seen no more, dying in loneliness and unknown. Some legends buried his body as that of a common peasant. The death of Gregory must have been occurred not very long after the return of Aristakes from the council of Nicea, because his love for his people and churches was so great that he could not keep his still so long. But on the other hand, Moses of Khoren says, "After his episcopacy came back from the council of Nicea, he did not appear any more to any one for many years." The statement of Aristakes contradicts that of Moses of Khoren.

I. Aristakes, p. 184, 375. Cf. Chastel, *History of Armenian Literature*, p. 176-179.

for according to the former "He visited his people
^{1.}
 every year."

Search was made and his body was found in the caves of Mania, by a hermit Karnik. His bones were transferred to Tordan near the Euphrates, in the region of Daranaliats, where they were buried with great honor and solemnity.

There are evidently some historical mistakes in the biography of St. Gregory. Moses of Khoren puts his death in 332, as "one year after the Nicene Council," and speaks of his patriarchate continuing for a period of thirty years. The nicene council was held in 325, and we saw before that Gregory came out of the Caves of Mania to Valarshabad to meet his son, and "was very glad to receive the orthodox creed." This fact makes it reasonable, then, to put the birth of Gregory in 239, and his death in 325 or the beginning of 326, and decrease his years of activity from 30 to 23. This account corresponds better with the historical facts. Moses of Khoren has made some other mistakes in the records of the kings, Catholicoses and other Armenian historical persons.

1. Agathangelos, 468.

104
for according to the former "he visited his people
every year."

Esarh was made and his body was found in the
caves of Mania, by a hermit Karlik. His bones were
transported to Jordan near the Ephraim, in the region
of Hama, where they were buried with great honor
and solemnity.

There are evidently some historical mistakes in
the biography of St. Gregory. Moses of Khoren puts
his death in 332, or "one year after the Nicene Coun-
cil," and speaks of his patriarchate continuing for a
period of thirty years. The account correctly says
in 335, and we may believe that Gregory came out of the

Caves of Mania to Valarshab to meet his son, and
"was very glad to receive the orthodox creed." This
fact makes it reasonable, then, to put the birth of
Gregory in 299, and his death in 332 or the beginning
of 335, and decrease his years of activity from 30 to
33. This account corresponds better with the histo-

rical facts. Moses of Khoren has made some other
mistakes in the records of the kings, Catholics and
other Armenian historical persons.

To the memory of this great personality, St. Gregory, Armenia dedicated certain Feasts the three chief ones being: "The Release from Dungeon" (the tenth of Sahmi, the third month of Armenia, which corresponds to October 19-20). This feast was in the old calendar and it is thought that it was instituted and observed during the lifetime of Gregory. Second, "The Discovery and Transportation of the Relics" (September 30) and the third, "The Imprisonment in the Dungeon" (February 28). This last one is not found in the old calendar,^{1.} and probably was dedicated in the later centuries.

There are also the feast of "The Sufferings", and "The Birth", which, however, are not recognized as being as important as the other three. Gregory is known in the Roman Martyrology as "Episcopus magane Armeniae", and his memory is observed on September 30. Another, "Aliquibus locis S. Gregorius, patriarcha Armeniae, martyr,^{2.} vulgo Illuminator."

Gregory was one of the greatest apostles, through whose efforts the Armenian Church was recognized as the official religious organization. In a quarter century,

1. Ormanian, M. Archbishop, Armenian Church History p. 116, 118.

2. Fortescue, A. The Lesser Eastern Churches, p. 400

To the memory of this great personality, St. Gregory, Armenia dedicated certain Feasts the three chief ones being: "The Release from Bungeon" (the tenth of Sahmi, the third month of Armenia, which corresponds to October 19-20). This feast was in the old calendar and it is thought that it was instituted and observed during the lifetime of Gregory. Second, "The Discovery and Transportation of the Relics" (September 30) and the third, "The Imprisonment in the Bungeon" (February 28). This last one is not found in the old calendar, and probably was dedicated in the later centuries. There are also the feast of "The Sufferings", and "The Birth", which, however, are not recognized as being as important as the other three. Gregory is known in the Roman Martyrology as "Episcopus magne Armeniae", and his memory is observed on September 30. Another, "All-^{S.}quibus Iacob S. Gregorius, patriarcha Armeniae, martyr, vulgo Illuminator."

Gregory was one of the greatest apostles, through whose efforts the Armenian Church was recognized as the official religious organization. In a quarter century,

I. Ormanian, M. Archbishop, Armenian Church History, p. 116, 118.
S. Porteus, A. The Lesser Eastern Churches, p. 400

by a life a self-denial, he spread the new life-giving light of christianity to every part of Armenia and for his great service was given the title "Illuminator"^{1.} (Greek "photistes") and "Saint". Not only the Armenian and the Roman, but the Byzantine Church as well honors him and keeps his feast on September 30, as "The Feast of Gregorios O'Phoster", calling him "Meghaloi Armenoi" (the great Armenian).

The Armenian national church, after the name of its founder was called Armenian Gregorian Church.

A study of the political and ecclesiastical history of Armenia during the period of special christian missionary activities, reveals several reasons and motives which are thought to have caused Tiridates to accept the new religion.

The ideas of certain Armenian historians, concerning the above mentioned question might be summed up as follows:-

1. Tiridates accepted christianity and made it the state religion, because it was already spread over all Armenia, and especially in the southern sections, though secret. Christian preachers from the first had met with tremendous success.

1. Ozanian, K. History of Armenian Literature, p. 179
Moses of Khoren, Works p. 180 Aslan, K. Armenians, P.39-40

by a life a self-denial, he spread the new life-giving light of christianity to every part of Armenia and for his great service was given the title "Illuminator" (Greek "photistes") and "Savior". Not only the Armen-ian and the Roman, but the Byzantine Church as well honors him and keeps his feast on September 30, as "The Feast of Gregorius O'Phostor", calling him "Maphaiol Armenol" (the great Armenian).

The Armenian national church, after the name of its founder was called Armenian Gregorian Church.

A study of the political and ecclesiastical his-tory of Armenia during the period of special christ-ian missionary activities, reveals several reasons and motives which are thought to have caused Tirdates to accept the new religion.

The ideas of certain Armenian historians, concern-ing the above mentioned question might be summed up as follows:-

1. Tirdates accepted christianity and made it the state religion, because it was already spread over all Armenia, and especially in the southern sections, though secret. Christian preachers from the first had met with tremendous success.

2. Christianity had entered the royal house; even Chosrovidukht, the sister of Tiridates, and probably the wife of the king were converted or at least exhibited great sympathy to christianity, and its promulgators; and the king was unwilling to create trouble in his own family, by opposing them.

3. In spite of the persecutions and tortures to which the Hripsimians virgins and Gregory were subjected and in spite of his own antagonism and hatred of christianity, as shown by his threats against the adherents to the forbidden sect, the new religion was making its way into the hearts of the people. Those who had once accepted christianity, became so firmly devoted and so loyal to it that they were ready to die rather than to deny the new faith. Tiridates himself saw this and was moved by the heroic faith of Hripsime, the virgin.

4. The mission of christianity in the Roman countries exerted a considerable influence upon Tiridates, for the spread of the new religion in the west had caused emperors and princes to be tolerant, and at times to encourage it.

5. Tiridates wanted to make christianity the state religion, presumably in part for political purposes.

3. Christianity had entered the royal house; even

Chosrovidukht, the sister of Tiridates, and probably the wife of the king were converted or at least exhibited great sympathy to Christianity, and its promulgators; and the king was unwilling to create trouble in his own family, by opposing them.

4. In spite of the persecutions and tortures to which the Hripaimians virgins and Gregory were subjected and in spite of his own antagonism and hatred of Christianity, as shown by his threats against the adherents to the forbidden sect, the new religion was making its way into the hearts of the people. Those who had once accepted Christianity, became so firmly devoted and so loyal to it that they were ready to die rather than to deny the new faith. Tiridates himself saw this and was moved by the heroic faith of Hripaimie, the virgin.

5. The mission of Christianity in the Roman countries exerted a considerable influence upon Tiridates, for the spread of the new religion in the west had caused emperors and princes to be tolerant, and at times to encourage it.

6. Tiridates wanted to make Christianity the state religion, presumably in part for political purposes.

The rulers of the various states had practically unlimited power over the particular area under their jurisdiction and depended upon their connection with the central government for military safety and for the sake of participating in some general questions. The great need was centralization, and Tiridates saw that the new religion could be used as an important means to that end. This would first secure his throne and authority, second, it would do away with the danger of Persian propaganda, seeking to disrupt his government and place it under Sasanian rule. But after all, there was, in all probability, some religious element in his motives created by the unconscious influence of christianity upon him, even while he was persecuting it.

It thus seems probable that the motives of Tiridates in accepting christianity and making it the state religion, were very far from being purely religious. He had his political purposes. He realized his great need for the defence of his kingdom. Besides he was superstitious and believed a sudden sickness to be caused by his cruelties against the followers of this new faith. In the face of this, he realized his own helplessness and the impotency of the ancient cults of his fathers. There appeared to him christianity with a

The rulers of the various states had practically unlimited power over the particular area under their jurisdiction and depended upon their connection with the central government for military safety and for the sake of participating in some general questions. The great need was centralization, and Tiridates saw that the new religion could be used as an important means to that end. This would first secure his throne and authority, second, it would do away with the danger of Persian propaganda, seeking to disrupt his government and place it under Sassanian rule. But after all, there was, in all probability, some religious element in his motives created by the unconscious influence of Christianity upon him, even while he was persecuting it.

It thus seems probable that the motives of Tiridates in accepting Christianity and making it the state religion, were very far from being purely religious. He had his political purposes. He realized his great need for the defence of his kingdom. Besides he was superstitious and believed a sudden sickness to be caused by his cruelties against the followers of this new faith. In the face of this, he realized his own helplessness and the impotency of the ancient cults of his fathers. There appeared to him Christianity with a

miraculous power and which might be employed for his purposes and to help his own needs. In one sense, there is a similarity between Tiridates and Clovis of the Franks in his war with the Allemani, and Constantine in his decisive battle with Gallerios, at the Milvian Bridge. They all needed the God of the christians.

These ancient kings were the real head of their own people; their purposes. But did these false attitudes hurt the new religion? No,-rather, when once christianity was made obligatory to the people and was practiced among them, it took possession in their hearts because it satisfied their spiritual needs, transforming both their external and internal lives. This same thing happened to the people of Armenia, as a whole, when Tiridates forced christianity upon them. The new religion having entered in Armenia, changed the moral, spiritual and social life, and made its strong influence felt upon the Armenian language, literature, education, politics, in short, its whole civilization. Tiridates wanted to defend his human glory with christianity; but Jesus revealed his own glory through it.

in the royal court. This family was almost an equal rival of that of Gregory for the right of patriarchate. The lineage of Gregory represented the Greek education

miscellaneous power and which might be employed for his purposes and to help his own needs. In one sense, there

is a similarity between Tiridates and Clovis of the Franks in his war with the Allems, and Constantine in his decisive battle with Gallienus, at the Milvian Bridge. They all needed the God of the Christians.

These ancient kings were the real head of their own people; their purposes. But did these false attitudes hurt the new religion? No, rather, when once Christianity was made obligatory to the people and was practiced among them, it took possession in their hearts because it satisfied their spiritual needs, transforming both their external and internal lives. This same thing happened to the people of Armenia, as a whole, when Tiridates forced Christianity upon them. The new religion having entered in Armenia, changed the moral, spiritual and social life, and made its strong influence felt upon the Armenian language, literature, education, politics, in short, the whole civilization. Tiridates wanted to extend his human glory with Christianity; but Jesus revealed his own glory through it.

PART III

THE GOLDEN AGE

Chapter I

The first Successors of Gregory

The first successors of Gregory were Aristages I (264-333 A.D.) Urthanes I (262-341 A.D.), Shahag of Manavazagert (290-358 A.D.), and Narses I, the Great (328-373 A.D.). Every one of these men had an important part in the religious history of Armenia. We will, however, give particular attention to the last one.

After the death of Pharen the church was in need of a head. From the lineage of Gregory there was Narses, the son of Athanakines. He was brought up at Caesarea but was now in Byzantium and was also too young for the patriarchal office. Therefore, for the time being, the ecclesiastical body elected Shahag of Manavazakert as archbishop and sent him to Caesarea to be ordained. According to Agathangelos, Shahag was a descent of a priestly family, that of Bishop Albian, one of the first fellow-workers of Gregory, who had a high position in the royal court. This family was almost an equal rival of that of Gregory for the right of patriarchate. The lineage of Gregory represented the Greek education

PART III THE GOLDEN AGE

Chapter I The first Successors of Gregory

The first successors of Gregory were Aristakes I (304-338 A.D.), Urthanes I (338-341 A.D.), Shabag of Manavazkert (338-373 A.D.), and Harees I, the Great (373-378 A.D.). Every one of these men had an important part in the religious history of Armenia. We will, however, give particular attention to the last one.

After the death of Pharan the church was in need of a head. From the lineage of Gregory there was Harees, the son of Athanakes. He was brought up at Caesarea but was now in Byzantium and was also too young for the patriarchal office. Therefore, for the time being, the ecclesiastical body elected Shabag of Manavazkert as archbishop and sent him to Caesarea to be ordained. According to Agathangelos, Shabag was a descendant of a priestly family, that of Bishop Aidian, one of the first fellow-workers of Gregory, who had a high position in the royal court. This family was almost an equal rival of that of Gregory for the right of patriarchate. The lineage of Gregory represented the Greek education

and policy, while that of Albani favored everything in Syrian. Shahag being ordained in Caesarea came back and took charge of the patriarchal office of Armenia. He soon became famous in the church affairs and his activities extended even outside of Armenia. He was at Antioch in the autumn of 363 A.D. where he signed 'Isacocis Armenias Megales' - Shahag of Armenia Magna, the Consubstantialist profession of faith, addressed to the Emperor Jovian (363-364 A.D.) by a number of representative bishops. There are objections to the historicity of his full position of patriarchal office, but the proofs in its support are quite strong.

Narses I
(The Great)
328-373 A.D.

Arsaces II, the son of Diran, became king of Armenia in 350 A.D. by the Persians and Greeks. About the same year Narses, the son of Athanakines and the relative of Arsaces, still a very young man, had returned to Armenia where he occupied a position in the court of the king. Narses, brought up in Cappadocia had received his education in Caesarea where he had been in contact with a more practical christianity than that known in Armenia. "He had seen there", says Abbe Duchesne "Ascetics sober in dress, austere in morals; organizations for relief, hostels for the poor, the sick, and the others

1. Sozomenus, Ecclesiastical History, Book III, p. 56
2. Faustus, History of Armenia, p. 66

and policy, while that of Aphian favored everything in Syrian. Shahan being ordained in Caesarea came back and took charge of the patriarchal office of Armenia. He soon became famous in the church affairs and his activities extended even outside of Armenia. He was at Antioch in the autumn of 363 A.D. where he signed 'Isaac's Armenian Megales' - Shahan of Armenia Megales, the Constantinianist profession of faith, addressed to the Emperor Julian (363-364 A.D.) by a number of representative bishops. There are objections to the historicity of his full position of patriarchal office, but the proofs in its support are quite strong.

Arasces II, the son of Binn, became king of Armenia in 380 A.D. by the Persian and Greek. About the same year Arasces, the son of Athanasius and the relative of Arasces, still a very young man, had returned to Armenia where he occupied a position in the court of the king. Arasces, brought up in Cappadocia had received his education in Caesarea where he had been in contact with a more practical Christianity than that known in Armenia. "He had even there", says Abbe Duchesne "Arasces sober in dress, austere in morals; organizations for relief, hostels for the poor, the sick, and the others

Arasces I
(The Great)
328-373 A.D.

Arasces II, the son of Binn, became
king of Armenia in 380 A.D. by the
Persians and Greeks. About the same

year Arasces, the son of Athanasius

1.
all the works of Eustathius and Basil." Narses was married with Sandukht, the daughter of Vartanes Manigonian, from whom was born, in 348, their first child, Sahag. Three years after that Sandukht died and the child was taken care of by her father. There in Casarea, Narses devoted himself to his studies where, in most probability, he had for his classmates Gregory of Nanzianus, Basil of Caesarea and Gregory of Nyssa.

Armenia was now enjoying peace and the country was progressing in many ways. "And the sovereignty of the kingdom of Armenia," says Faustus, "was restored and made cheerful as before."^{2.} Narses was made the chamberlain and superintendent of the royal house and was honored by the king as a man of high ability who could also advise and exhort him in his very responsible office.

After Pharen, as we saw before, Shahag of Manavazakert had been made vicar in the office of Patriarchate, but this was temporary. It was the desire of all the people that the hereditary right of the house of Gregory be observed and some one of that lineage be elected patriarch. Narses refused that high position arguing that he did not have enough knowledge and mental ability

1. Socrates, Ecclesiastical History, Book III, p. 95

2. Faustus, History of Armenia, p. 66

I.
all the works of Eusebius and Basil." Hanes was
married with Eusebius, the daughter of Vartan Manig-
onian, from whom was born, in 348, their first child,
Sahag. Three years after that Eusebius died and the
child was taken care of by her father. There in Caesarea,
Hanes devoted himself to his studies where, in most
probability, he had for his classmate Gregory of Man-
sianus, Basil of Caesarea and Gregory of Nyssa.
Armenia was now enjoying peace and the country was
progressing in many ways. "And the sovereignty of the
kingdom of Armenia," says Panos, "was restored and
made cheerful as before." Hanes was made the chamberlain
and superintendent of the royal house and was honored
by the king as a man of high ability who could also ad-
vise and exhort him in his very responsible office.
After Pharas, as we saw before, Sahag of Mananaz-
kert had been made vicar in the office of Patriarchate,
but this was temporary. It was the desire of all the
people that the hereditary right of the house of Gregory
be observed and some one of that lineage be elected
patriarch. Hanes refused that high position arguing
that he did not have enough knowledge and mental ability

for such a responsible religious career; then he accused himself of many sins and iniquities which, he acted as if he had committed. Upon this persisting in his objections Arsaces, the king, stood up, took from him his sword and commended that his royal uniform be taken away and priestly clothes be put on him. The order of the king was done, his long hair was cut and there bishop Festus ordained him deacon.

Then preparations were made and Narses was sent to Caesarea to be ordained. He left Armenia, for Caesarea, with great ceremony, accompanied by twenty-six ministers and thirteen bishops. It is said that the episcopal throne of Caesarea was, at this time, occupied by the Archbishop Eusebius who ordained Narses, assisted by Basil of Caesare, the archpriest. During the ceremony of the ordination, it is said, a dove appeared in the church and placed itself first on Basil and then Narses as a sign of his worthiness. These reports contained chronological and other mistakes which render them doubtful. The ordination of Narses took place in 353 A.D., while Eusebius succeeded Dionysius in 362 A.D. and Basil was ordained priest by the hand of Eusebius, after the latter became archbishop. In the year 353, then, neither Eusebius was archbishop nor was Basil a priest. The

for such a responsible religious career; then he accused himself of many sins and iniquities which, he acted as if he had committed. Upon this persisting in his objections Araces, the king, stood up, took from him his sword and commanded that his royal uniform be taken away and priestly clothes be put on him. The order of the king was done, his long hair was cut and there bishop Festus ordained him deacon.

Then preparations were made and Narses was sent to Caesarea to be ordained. He left Armenia, for Caesarea, with great ceremony, accompanied by twenty-six ministers and thirteen bishops. It is said that the episcopal throne of Caesarea was, at this time, occupied by the Archbishop Eusebius who ordained Narses, assisted by Basil of Caesarea, the archpriest. During the ceremony of the ordination, it is said, a dove appeared in the church and placed itself first on Basil and then Narses as a sign of his worthiness. These reports contained chronological and other mistakes which render them doubtful. The ordination of Narses took place in 363 A.D., while Eusebius succeeded Dionysius in 362 A.D. and Basil was ordained priest by the hands of Eusebius, after the latter became archbishop. In the year 363, then, neither Eusebius was archbishop nor was Basil a priest. The

appearance of the dove, in the church, is doubtless a fable. "There in Caesarea of Byzantium" says Moses of Khoren, "Narses was ordained patriarch of Armenia and coming back home he restored the ecclesiastical orders."^{1.} Narses was now a twenty-five years old young man of strong will and zealous spirit who, as soon as he took charge of his high office, began to plan a fundamental reformation in the church. The great sympathy shown for him, all over the country, gave quite an assurance for the success of his enterprises. As a highly educated person, he prepared new laws and regulations for the progress and welfare of the church organizations, as well as projects for the moral and spiritual education of the people. "He desired to communicate to his fellow-countrymen", says A. Duchesne, "The true religion of the gospel, that which he had seen practiced with fruitful results in the land of the Romans."^{2.}

But to accomplish this great task, Narses felt the need of the approval and assistance of the ecclesiastical and secular bodies; therefore, he called a council of bishops and leading laymen in the city of Ashdishad

1. Faustus, History of Armenia, p. 73

2. Abbe Duchesne, The Early History of the Church, Vol. 3 p. 372

appearance of the dove, in the church, is doubtless a fable. "There in Caesarea of Byzantium" says Moses of Khoren, "Narses was ordained patriarch of Armenia and coming back home he restored the ecclesiastical orders." Narses was now a twenty-five years old young man of strong will and zealous spirit who, as soon as he took charge of his high office, began to plan a fundamental reformation in the church. The great sympathy shown for him, all over the country, gave quite an assurance for the success of his enterprises. As a highly educated person, he prepared new laws and regulations for the progress and welfare of the church organizations, as well as projects for the moral and spiritual education of the people. "He desired to communicate to his fellow-countrymen", says A. Duchesne, "the true religion of the gospel, that which he had seen practiced with fruitful results in the land of the Romans."

But to accomplish this great task, Narses

felt the need of the approval and assist-

ance of the ecclesiastical and secular

bodies; therefore, he called a council

of bishops and leading laymen in the city of Ashdushad

COUNCIL
OF
ASHDUSHAD
384 A.D.

in 354 A.D. This was the first ecclesiastical council to take place in Armenia to lay the foundation of a new religious life.

The council accepted all the plans of Narses, passing laws concerning the following points:-

1. The Creed: To accept the Nicene Creed as the principle creed of the church and to defend it against any new creed which would tend to hurt the faith expressed in that of the Nicene.

2. Marriage: To prevent marriage between relatives. Marriage between relative was usual in Armenia, during this time, especially among the ministers and other high class members who retained the privilege of freedom. There was marriage even between brother and sister.

3. Drinking: To condemn and prohibit drinking.

4. Funerals: To prevent funeral services of the pagan manner, that is, tearing the clothes and mourning in desperation.

5. Attitudes: To regulate the relationship between the slave-master and slave, the teacher and the student the parents and the children, the bondmen and the free-men, upon christian principles.

in 384 A.D. This was the first ecclesiastical council to take place in Armenia to lay the foundation of a new religious life.

The council accepted all the plans of Narses, passing laws concerning the following points:-

1. The Creed: To accept the Nicene Creed as the principle creed of the church and to defend it against any new creed which would tend to hurt the faith expressed in that of the Nicene.

2. Marriage: To prevent marriage between relatives. Marriage between relatives was usual in Armenia, during this time, especially among the ministers and other high class members who retained the privilege of freedom.

There was marriage even between brother and sister.

3. Drinking: To condemn and prohibit drinking.

4. Funerals: To prevent funeral services of the

pagans manner, that is, tearing the clothes and mourning in desperation.

5. Attitudes: To regulate the relationship between

the slave-master and slave, the teacher and the student, the parents and the children, the bondmen and the free-men, upon christian principles.

Beneficent Institutions

Right after this council of Ashishad, Narses began his active work. His first efforts were directed toward the help of the outcasts in the country. Before this time the lepers and people with other infectious diseases were thrown out of the habitations and were left uncared for and alone. Narses established charity organization, lazaret-houses, hospitals, bed houses, in every village and town, for the orphans, the aged and the poor. In these institutions were accepted also the guests and foreigners who did not have where to live. For the maintenance of each institution, Narses appropriated the revenues of certain villages and country fields, which were administered by a special body responsible to his office.

Monasteries

The second thing to which Narses turned his attention was the question of the residence of the clergy. During this time there existed some convents but, generally speaking, the monks and the other bachelor clergymen were accustomed to live in towns and among families. Narses ordered such persons to be faithful to their call of celibate life and keep away from the centers of hab-

Beneficial Institutions

Right after this council of Ashisbad, Naras began his active work. His first efforts were directed toward the help of the outcasts in the country. Before this time the lepers and people with other infectious diseases were thrown out of the habitations and were left uncared for and alone. Naras established charity organizations, leper-houses, hospitals, bed houses, in every village and town, for the orphans, the aged and the poor. In these institutions were accepted also the guests and foreigners who did not have where to live. For the maintenance of each institution, Naras appropriated the revenues of certain villages and country fields, which were administered by a special body responsible to his office.

Monasteries

The second thing to which Naras turned his attention was the question of the residence of the clergy. During this time there existed some convents but, generally speaking, the monks and the other bachelor clergymen were accustomed to live in towns and among families. Naras ordered such persons to be faithful to their call of celibate life and keep away from the centers of hab-

itation. For this purpose he established monasteries everywhere, the number of which, according to a tradition, was increased to two thousand in a few years. He organized also secondary offices for the bishops, for religious affairs. The majority of these bishops had their own properties and were financially independent. As to the support of the monasteries, he appropriated to them the revenues and the gifts of godly persons. The monks also were helping the finance of thier institutions by doing farm work in their own fields.

Narses had given very strict rules for these monastic orders. Poverty and austerity were practiced by the monks fully; their diet contained bread and water only. In the rules were included, among many kinds of requirements, prudence, humility, obedience, physical hard labor, fasting and prayer. The numbers of prayers differed in individual monasteries; three, seven, and even twelve in twenty-four hours. Prayers werw mainly offered late at night and early in the morning. It was also the duty of the monks to visit and take care of the poor, the sick and the orphans. The monks were given an education in languages, Greek and Syriac, in the study of the Bible and in singing. These monasteries came, later, to be the centers of the higher learning, especially in religion literature and history, and rendered great service to

137

itation. For this purpose he established monasteries everywhere, the number of which, according to a tradition, was increased to two thousand in a few years. He organized also secondary offices for the bishops, for religious affairs. The majority of these bishops had their own properties and were financially independent. As to the support of the monasteries, he appropriated to them the revenues and the gifts of Godly persons. The monks also were helping the finance of their institutions by doing farm work in their own fields.

Nurses had given very strict rules for these monastic orders. Poverty and austerity were practiced by the monks fully; their diet contained bread and water only. In the rules were included, among many kinds of requirements, prudence, humility, obedience, physical hard labor, fasting and prayer. The numbers of prayers differed in individual monasteries; three, seven, and even twelve in twenty-four hours. Prayers were mainly offered late at night and early in the morning. It was also the duty of the monks to visit and take care of the poor, the sick and the orphans. The monks were given an education in languages, Greek and Syriac, in the study of the Bible and in singing. These monasteries came, later, to be the centers of the higher learning, especially in religion literature and history, and rendered great service to

church and the county.

As the time went on, there existed in these convents certain classes to the members of which were granted degrees used in the churches. These were "Sarkavak", deacon, "Abegha", monk-priest, "Vardapet", religious doctor, "Dzairakouyn Vardapet", supreme doctor, "Episcopus",^{1.} bishop, etc. The method of church services were adopted and observed strictly and with great reverence. Worship was conducted in the morning and in the evening under the leadership of the head of convent. There were four elements in these services, reading, prayer, singing and sermon; all these were done mainly in Greek and Syriac, as the Bible was not yet translated into Armenian dialect. Interpretations were made, once in a while, for the sake of those who did not understand the languages mentioned.

Women and children were not supposed to visit these monasteries. There were established also nunneries, in some places, to meet the spiritual needs of the female-sex.

Schools

Narses was also very anxious for the education of the Armenian people, both in religion and in the other

1. Ormanian, Archbishop M., The Church of Armenia P. 114

church and the country.

As the time went on, there existed in these convents certain classes to the members of which were granted degrees used in the churches. These were "Bachkars", "Bachkon", "Abedha", monk-priest, "Vardapet", religious doctor, "Bachkon Vardapet", supreme doctor, "Episcopos", bishop, etc. The method of church services were adopted and observed strictly and with great reverence. Worship was conducted in the morning and in the evening under the leadership of the head of convent. There were four elements in these services, reading, prayer, singing and sermon; all these were done mainly in Greek and Syriac, as the Bible was not yet translated into Armenian dialect. Interpretations were made, once in a while, for the sake of those who did not understand the languages mentioned. Women and children were not supposed to visit these monasteries. There were established also nunneries, in some places, to meet the spiritual needs of the female sex.

Schools

Nurses was also very anxious for the education of the Armenian people, both in religion and in the other

lines. Education, before this, in its limited form, was for the children and adult members of the rich and high classes. Narses wanted to create opportunity to all to partake knowledge and progress. For this purpose "He opened schools in every region of Armenia, where Greek and Syriac were the main subject in education.¹ Those who had their education either in the Greek school of Caesarea or in the Syrian school of Edessa, were granted the position of teaching in these schools of home. The service of such teachers was great to the church; they were translating the explaining lores of the Bible, were speaking religious and moral sermons and were teaching prayers and graces to the pupils, in the Armenian dialect, orally. They came to be the pioneers of those who were going to be "Readers and Translators", interpreters, and would create the Armenian literature.² It was under these men the Sahag the great and Mesrob Mashtotz, the fathers of the Armenian literature, received their elementary knowledge and the first inspirations.

Churches

By the efforts of Narses, great reformation was introduced in the churches of Armenia. They were organized on the same principles and in the same orders

¹. Faustus, History of Armenia, p. 78

². Cf. Ormanian, Arch, M.; The Church of Armenia, p. 21

with the churches of Cappadocia. The number of the clergy was increased, the position and the honor of bishops were exalted. The divine service was taught to the people in its highest meaning and was observed in piety, reverence and ceremony. Christianity was represented to be the life religion which was called to reform the human character and action and, as such, the people were challenged to adopt into their lives its sublime principles and get rid to the ancient pagan thoughts and manners, of which they were supposed to have been freed long ago.

and Narses, during this period of his patriarchate, did his best to put in practice among the people all the decisions of the council. He was a vivid example of a real christian character. In spite of his very high position, he was humble as an ordinary man. The christian life for him meant service to everyone in need, in the name of God. He was always visiting the poor, the sick, the mourners and the people in trouble and need, with any possible help he could deliver to them. "He was the man of God", says Faustus, "and was so pious that God had granted him the power to work great signs and healings of the sick and to bring back the wondering soul. There had been no one like him in the country of Armenia up to that time. He was an example of goodness."^{1.}

1. Faustus, History of Armenia, p. 74, 75, 78, 80, 81

with the churches of Cappadocia. The number of the clergy

was increased, the position and the honor of bishops were exalted. The divine service was taught to the people

in its highest meaning and was observed in piety, rever-

ence and ceremony. Christianity was represented to be

the life religion which was called to reform the human

character and action and, as such, the people were chal-

lenged to adopt into their lives its sublime principles

and get rid of the ancient pagan thoughts and manners,

of which they were supposed to have been freed long ago.

Narses, during this period of his patriarchate, did

his best to put in practice among the people all the

decisions of the council. He was a vivid example of a

real christian character. In spite of his very high

position, he was humble as an ordinary man. The christian

life for him meant service to everyone in need, in the

name of God. He was always visiting the poor, the sick,

the mourners and the people in trouble and need, with

any possible help he could deliver to them. "He was the

man of God", says Paganus, "and was so pious that God

had granted him the power to work great signs and heal-

ings of the sick and to bring back the wandering soul.

There had been no one like him in the country of Armenia

up to that time. He was an example of goodness."

Now Narses was looked upon as the man of the nation; day by day his fame increased, as well as the love of the people toward him. His activities were deeply appreciated by all. However, the authority of patriarchate was not limited to the religious works of the church. Patriarchs had their special place in the court and had the right to interfere in the most important affairs of the state. They were recognized to be personalities of royal descent and, above all, the head of the spiritual sovereignty who had supreme competence over the educational, charity and judicial works of the country. This of course, had its beginning in the origin of the conversion of Tiridates to christianity in 302 A.D.

Narses and the king, Arsaces II, were very good friends at first but gradually this friendship was turned into the enmity of the court against Narses. He came into conflict with the king and was finally obliged to resign from his religious office and the court. One of the main reasons for the unexpected break-up between the king and the patriarch was the change of the character of the former, Faustus says, "In his youth, Arsaces was living according to the wisdom and the rules of God, but later, he turned aside and went to the extreme end of leachery.¹" His royal house had become a place of iniquity

1. Faustus, History of Armenia p. 109

Now Naras was looked upon as the man of the nation; day by day his fame increased, as well as the love of the people toward him. His activities were deeply appreciated by all. However, the authority of patriarchs was not limited to the religious works of the church. Patriarchs had their special place in the court and had the right to interfere in the most important affairs of the state. They were recognized to be personalities of royal descent and, above all, the head of the spiritual sovereignty who had supreme competence over the educational, charity and judicial works of the country. This of course, had its beginning in the origin of the conversion of Armenia to Christianity in 302 A.D.

Naras and the king, Arsaces II, were very good friends at first but gradually this friendship was turned into the enmity of the court against Naras. He came in to conflict with the king and was finally obliged to resign from his religious office and the court. One of the main reasons for the unexpected break-up between the king and the patriarch was the change of the character of the former, Pavaus says, "In his youth, Arsaces was living according to the wisdom and the rules of God, but later, he turned aside and went to the extreme end of lechery." His royal house had become a place of iniquity.

Narses exhorted him to change his bad conduct of life, but without avail until he was finally obliged to imprecate and anathematize him.

Arsaces had several times asked Narses to come back, but he had always refused. At last the king, having consulted with his men, ordered that one of the priests of his court, by the name Chonag, be elected patriarch; and it was done.

Political relationships of Rome and Persia were steadily getting worse until they resulted in war between the two countries. Arsaces was obliged to be with one side or the other. He had promised the Emperor Constantius to be the permanent friend of the Greeks but when the time came he did not fulfil his promise. The war went against the army of the Empire and Julian himself was killed in 363 A.D. causing Jovian to abandon the protectorate of Armenia.

Arsaces was left alone and helpless before the enmity of the Persians, and now he could realize his great need of the good advices of his old wise patriarch, Narses.

"Arose taking himself, therefore," says Faustus, "and came to the patriarch Narses, whom he found in Ashdishad¹ of Daron" When Arsaces saw Narses he requested him to come back and take charge of his office, "promising him,"

¹ Faustus, History of Armenia, p. 115

Narses exhorted him to change his bad conduct at last, but without avail until he was finally obliged to ignore and anathematize him.

Arasces had several times asked Narses to come back, but he had always refused. At last the king, having consulted with his men, ordered that one of the priests of his court, by the name Chonag, be elected patriarch; and it was done.

Political relationships of Rome and Persia were steadily getting worse until they resulted in war between the two countries. Arasces was obliged to be with one side or the other. He had promised the Emperor Constantine to be the permanent friend of the Greeks but when the time came he did not fulfill his promise. The war went against the army of the Empire and Julian himself was killed in 363 A.D. causing Julian to abandon the protectorate of Armenia.

Arasces was left alone and helpless before the enmity of the Persians, and now he could realize his great need of the good advice of his old wise patriarch, Narses. "Arasces taking himself, therefore," says Faustus, "and came to the patriarch Narses, whom he found in Antioch of Syria." When Arasces saw Narses he requested him to come back and take charge of his office, "promising him,"

says Moses of Khoren, "to work according to his will
^{1.} thereafter. Those with the king were asking Narses likewise; and he accepted the request for the sake of his own people and returned to the capitol.

Narses was brought to the royal court accompanied by the king and the religious, civil, and military high officers, to the great joy of all the people. Arsaces was glad for Narses, because in him he found deep knowledge of, and experience in the political questions which could be of great value against the external dangers of his kingdom. The clergymen were happy for their patriarch, because they knew him to be the only worthy head of the christian church in his time.

Now Narses, having consulted with the king, called a meeting of the ministers and there they decided to send a delegation to Byzantium to establish friendly relationships with the Empire and to secure her help for the defence of Armenia against Persia. The meeting thought it wise to elect Narses as the head of the delegation composed of six men. The Emperor Jovian died during this time and was succeeded by Valens, who, although a christian, was a patron of the followers of Arius, to whose belief, concerning the person of Christ,

1. Moses of Khoren, Works, p. 216

says Moses of Khoren, "to work according to his will
I. thereafter. Those with the king were asking Narses like-
wise; and he accepted the request for the sake of his
own people and returned to the capital.

Narses was brought to the royal court accompanied
by the king and the religious, civil, and military high
officers, to the great joy of all the people. Narses

was glad for Narses, because in him he found deep
knowledge of, and experience in the political questions
which could be of great value against the external dan-
gers of his kingdom. The clergymen were happy for their
patriarch, because they knew him to be the only worthy
head of the Christian Church in his time.

Now Narses, having consulted with the king, called

a meeting of the ministers and there they decided to
send a delegation to Byzantium to establish friendly
relationships with the Empire and to secure her help for

the defence of Armenia against Persia. The meeting
thought it wise to elect Narses as the head of the del-
egation composed of six men. The Emperor Justin died

during this time and was succeeded by Valens, who, al-

though a Christian, was a patron of the followers of
Arian, to whose belief, concerning the person of Christ,

the church of Armenia opposed. This delegation of Narses came to Constantinople in 364 . They had with them Pap the son of Arsaces, and several of the sons of ministers for hostage, as was usual at that time. Valens accepted them and sent them back with some promises and assigned Neo-Casarea for the residence of the hostages. Narses returned to Armenia in 365 after an absence of only nine months.

During the absence of Narses the patriarchal office was taken charge of by his vicar, Khad of Karin, whom he had ordained bishop. "Before Narses left Armenia" says Moses of Khoren, "he intrusted to Bishop Khad all the work of superintendence of the country to the time of his return¹." The main work he was supposed to do was that of charity and education. "He was going around" says Faustus, "to superintend and to counsel, preach, to teach and to heal the sick and poor, as he was advised² by St. Narses to do.

Narses came back to Armenia and took charge of and remained in his patriarchal office until his death. His wonderful activities had made him worthy to be called

1. Moses of Khoren, Works p. 218

2. Faustus, History of Armenia, p. 111

the church of Armenia opposed. This delegation of Narses came to Constantinople in 364. They had with them the son of Arsaces, and several of the sons of ministers for hostages, as was usual at that time. Valens accepted them and sent them back with some promises and assigned Narses to the residence of the hostages. Narses returned to Armenia in 365 after an absence of only nine months.

During the absence of Narses the patriarchal office was taken charge of by his vicar, Isaac of Karin, whom he had ordained bishop. "Before Narses left Armenia" says Moses of Khoren, "he instructed to Bishop Isaac all the work of superintendence of the country to the time of his return." The main work he was supposed to do was that of charity and education. "He was going around," says Pansius, "to superintend and to counsel, preach, to teach and to heal the sick and poor, as he was advised by St. Narses to do."

Narses came back to Armenia and took charge of and remained in his patriarchal office until his death. His wonderful activities had made him worthy to be called

'great' and be known by that title in Armenian church history. The chief merit of Narses consisted in his leadership and great acts of reformation in the religious educationl, moral, and political life of the country.

His death occurred, in all probability, in 373, because according to the historical records, it took place just one year before the murder of Pap, son of Arsaces, which was in 374. As to the exact time, it is reported to be in the fifth day of Hrodits (the last month of the ancient Armenian calendar) which corresponds to the twenty-fifth of July.

From the year 302-404 four great characters figure in Armenian history each with special attributes, on account of their contribution to the church and the country. These men are, first, Gregory the Illuminator who, having spread the light of the christian faith among the people, was recognized as "The Illuminator of the Soul" second, Narses, the great, who for his church and the leadership of the people to a higher moral-religious standing, was called "The Illuminator of the Heart", third, Sahag and fourth, Mesrob who, by the invention of the Armenian alphabet, laid the foundation of a purely national church, literature and education. For these services they were known as "The Illuminators of the Minsd".

'great' and be known by that title in Armenian church history. The chief merit of Narses consisted in his leadership and great acts of restoration in the religious, educational, moral, and political life of the country. His death occurred, in all probability, in 373, because according to the historical records, it took place just one year before the murder of Pap, son of Araces, which was in 374. As to the exact time, it is reported to be in the fifth day of Hrodia (the last month of the ancient Armenian calendar) which corresponds to the twenty-fifth of July.

From the year 300-400 four great characters figure in Armenian history each with special attributes, on account of their contribution to the church and the country. These men are, first, Gregory the Illuminator who, having spread the light of the Christian faith among the people, was recognized as "The Illuminator of the South"; second, Narses, the great, who for his church and the leadership of the people to a higher moral-religious standing, was called "The Illuminator of the North"; third, Sahak and fourth, Mesrop who, by the invention of the Armenian alphabet, laid the foundation of a purely national church, literature and education. For these services they were known as "The Illuminators of the World".

The loss of the great person of Narses made a very deep impression upon the church of Armenia. Pap felt it to be his duty to see to it that the vacant patriarchal office should be occupied by some one right away. The hereditary right of the office belonged to Sahag, the son of Narses, now twenty-five years old, who was studying in Byzantium. But they thought it would be hard to convince him to come home, before finishing his studies, and so it was wise to get some other one temporarily. "Pap therefore", says Moses of Khoren, "being obliged, found one from the lineage of Sichop Albian whose name was Shahag^{1.}" This same man is spoken of by Faustus in the name of Husik, as follows, "and Pap made the patriarchal office be taken charge by Husik who was the descendent of Bishop Albian of Manavazakert^{2.}" After Husik we hear of Zaven and Shahag Aschbourag occupying the patriarchal office for short periods of time. It was in the time of the patriarch that of the latter that Armenia was divided between Persia and the eastern Empire.

None of these three did honor to their high position and left nothing but a gloomy memory in the minds of the people in whose hearts the name of Narses was glorious and immortal.

1. Moses of Khoren, Works, p.228

2. Faustus, History of Armenia, p. 232

The loss of the great person of Narses made a very deep impression upon the church of Armenia. Pap felt it to be his duty to see to it that the vacant patriarchal office should be occupied by some one right away. The hereditary right of the office belonged to Sahag, the son of Narses, now twenty-five years old, who was studying in Byzantium. But they thought it would be hard to convince him to come home, before finishing his studies, and so it was wise to get some other one temporarily. "Pap therefore", says Moses of Khoren, "being obliged, found one from the lineage of Bishop Aidian whose name was Shagar." This same man is spoken of by Pavaustus in the name of Husik, as follows, "and Pap made the patriarchal office be taken charge of by Husik who was the descendant of Bishop Aidian of Manavazaker." After Husik we hear of Ezev and Shagar Aschourag occupying the patriarchal office for short periods of time. It was in the time of the patriarch that of the latter that Armenia was divided between Persia and the eastern Empire. None of these three did honor to their high position and left nothing but a gloomy memory in the minds of the people in whose hearts the name of Narses was glorious and immortal.

Chapter II

The Invention of the Alphabet

At the beginning of the fifth century the political condition of Armenia was entirely different from the time of Gregory the Illuminator and Narses the Great. The country was practically divided between the Greek and Persian empires and controlled by them as a vassal kingdom, although through Armenian kings. In the part which was subject to Rome, Arsaces III was the king and in that of Persia, Chosroes III. It is said that the former was given freedom to elect his seat in either place, "and he," says Moses of Khoren, "preferred to take the control of the small country and be subject to the christian king." Aschbourag was the Catholicos now and had his seat in the territory subject to Persia. "It seems likely," says Abbe Duchesne, "that the political separation had at the same time ecclesiastical results and that bishoprics situated in the Armenia which was subject to Rome were withdrawn from the obedience of the Catholicos." But this opinion of Abbe Duchesne does not seem justified because no new head was elected for the church in the otherpart of the country and

1. Moses of Khoren, Works, p. 232

2. Abbe Duchesne, The Early History of the Church, Vol.III

Chapter II

The Invention of the Alphabet

At the beginning of the fifth century the political condition of Armenia was entirely different from the time of Gregory the Illuminator and Narses the Great. The country was practically divided between the Greek and Persian empires and controlled by them as a vassal kingdom, although through Armenian kings. In the past which was subject to Rome, Arsaces III was the king and in that of Persia, Chosroes III. It is said that the former was given freedom to elect his own king in either place, "and he," says Moses of Khoren, "preferred to take the control of the small country and be subject to the Christian king." Aschoury was the Catholicos now and had his seat in the territory subject to Persia. "It seems likely," says Abbe Duchesne, "that the political separation had at the same time ecclesiastical results and that bishopric situated in the Armenia which was subject to Rome were withdrawn from the obedience of the Catholicos." But this opinion of Abbe Duchesne does not seem justified because no new head was elected for the church in the other part of the country and

because also the Armenian population there was in relationship with the "seat" for religious question, through their bishops. It is probable that this political separation did have its effect upon the practice of the authority of Catholicos on the churches in the other part of the country but not so much so that the bishoprics would be given the chance to withdraw from the obedience of the Catholicos.

Arsaces was in favour of maintaining ecclesiastical unity between the churches of the politically divided Armenia. Aschbourag died in 386 and the question of a new Catholicos was raised. Much care was taken to consult the will of both churches concerning the person to be elected. But before the election the young Arsaces also died in 386-387 of tuberculosis and after much severe suffering and physical decay. He did not leave any son and for that reason the Greeks dropped the name 'kingdom' and put a certain Comeos in his place as "mayor". For the military affairs they assigned Kavavon Kamsarak-anan as commander-in-chief and thereafter subjected the country to the direct administration of the Empire. By the death of Arsaces, Chosroes became the only vassal king of Armenia and was desirous to take also the control over the Persarmenia, being willing to pay the Empire

because also the Armenian population there was in relationship with the "east" for religious question, through their bishops. It is probable that this political separation did have its effect upon the practice of the authority of Catholics on the churches in the other part of the country but not so much so that the bishops would be given the chance to withdraw from the obedience of the Catholics.

Aras was in favour of maintaining ecclesiastical unity between the churches of the politically divided Armenia. Aschboury died in 386 and the question of a new Catholicos was raised. Much care was taken to consult the will of both churches concerning the person to be elected. But before the election the young Aras also died in 386-387 of tuberculosis and after much severe suffering and physical decay. He did not leave any son and for that reason the Greeks dropped the name 'kingdom' and put a certain Comos in his place as "emperor". For the military affairs they assigned Kavaron Kamsarakan as commander-in-chief and thereafter subjected the country to the direct administration of the Empire. By the death of Aras, Comos became the only vassal king of Armenia and was desirous to take also the control over the Persian lands, being willing to pay the Empire

the necessary tribute. He had also the whole right for the election of the new Catholicos, provided he would work it out with the churches.

SAHAG I
(The Great)
348-436 A.D.

The ancient sympathy and trust in the lineage of Gregory was revealing itself among the nation again. All responsible bodies began to think of Sahag, the son of Narses the Great, as the only worthy candidate of the patriarchal office. He was born and brought up in Caesarea where he received the highest possible education of his time. Lazar of Pharbe, the Armenian historian, speaking about him says, "He having had studied under many of the famous learned wise Greeks, became a perfect master in the arts of music and rhetoric, and had also a very deep knowledge in the art of philosophy¹." Besides the Greek literature, he had also studied the Syrian and Persian languages, which were going to be of great use in his future office; the former in the completion of his knowledge in church affairs and the latter in his political relationships. He was married in his twenty-second year and had a daughter by the name Sahaganoosh, who was later married to Hamazasp Manigon-

1. Lazar of Pharbe, History of Armenia and Vahan Manigonian, p. 16

the necessary tribute. He had also the whole right for the election of the new Catholics, provided he would work it out with the churches.

The ancient sympathy and trust in the lineage of Gregory was revealing itself among the nation again. All responsible bodies began to think of Sahag, the son

SARAG I
(The Great)
348-438 A.D.

of Narces the Great, as the only worthy candidate of the patriarchal office. He was born and brought up in Caesarea where he received the highest possible education of his time. Jazur of Parbe, the Armenian historian, speaking about him says, "He having had studied under many of the famous learned wise Greeks, became a perfect master in the arts of music and rhetoric, and had also a very deep knowledge in the art of philosophy." Besides the Greek literature, he had also studied the Syrian and Persian languages, which were going to be of great use in his future office; the former in the compilation of his knowledge in church affairs and the latter in his political relationships. He was married in his twenty-second year and had a daughter by the name Sahaganoosh, who was later married to Hamazasp Manigon-

J. Jazur of Parbe, History of Armenia and Vahan Mani-
golian, p. 18

ian and became the mother of the famous Armenian warrior Vartanes Mamigonian. Sahag had early devoted himself to the ascetic life, probably as the result of the premature death of his wife. According to Moses of Khoren, he was living the life of a rigorous ascetic and with the rules and the examples of Basil of Caesarea he had sixty followers who were poorly dressed, chained and barefoot, living the simplest life possible. The main work of this group was contemplation and preaching of the gospel.. During certain hours of the day they stayed in solitude for reading and prayer and then they went round about to give the people spiritual comfort in their manifold troubles. This they were doing by their interpretation of the Bible, by praying and by teaching them to pray, just as they themselves were taught by Sahag.

It was during this time that Sahag, while he was deacon, saw a vision in the church of Valarahabad. It was as follows:- "A great square pulpit of cloud with a tabernacle covered with a white linen in the end of which there was a shining cross. The one end of the tabernacle being opened there was seen an altar mounted with precious stones, upon which there was seen bread and wine, near to them a small olive-tree with three

ian and became the mother of the famous Armenian warrior

Vartan Mamigonian. Sahag had early devoted himself

to the ascetic life, probably as the result of the pre-

mature death of his wife. According to Moses of Khoren,

he was living the life of a rigorous ascetic and with

the rules and the examples of Basil of Caesarea he had

sixty followers who were poorly dressed, chained and

barefoot, living the simplest life possible. The main

work of this group was contemplation and preaching of

the gospel. During certain hours of the day they stay-

ed in solitude for reading and prayer and then they

went round about to give the people spiritual comfort

in their manifold troubles. This they were doing by

their interpretation of the Bible, by praying and by

teaching them to pray, just as they themselves were

taught by Sahag.

It was during this time that Sahag, while he was

deacon, saw a vision in the church of Valarshabed. It

was as follows: "A great square pulpit of cloud with a

tabernacle covered with a white linen in the end of

which there was a shining cross. The one end of the

tabernacle being opened there was seen an altar mounted

with precious stones, upon which there was seen bread

and incense, near to them a small olive-tree with three

big and small branches. To the left of the pulpit there was a crystalline chair beside which was a plate and on it a folded chasuble. Around the plate there were boys and girls. The chair was moved and they became winged and flew to the altar when they altogether ascended." Sahag awoke from the vision and knew that it had its meaning for future events. Now for a period of time before Sahag was elected, on account of political conditions, the patriarchal seat was left vacant. Like some of his predecessors, he also was going to take up that high and responsible position after loving an ascetic life. His accession took place in 387. There was no question of Caesarea being the place of the usual method of ordination. There are however no records left concerning the ordination ceremony and it is probable that he was ordained in a moderate and simple way as one who was already the rightful heir of the patriarchal seat. Chosroes was in favor of him especially for two reasons, -first, because he had the desire of extending his control over Greek-Armenia and in this purpose Sahag could be of great help as one who had the Greek education, representing Greek civilization and policy in Armenia, and there was sympathy for him in the empire; second, because Sahag as one of the lineage

big and small branches. To the left of the pulpit there was a crystaline chair beside which was a plate and on it a folded chasuble. Around the plate there were boys and girls. The chair was moved and they became winged and flew to the altar when they altogether ascended." Bahá'í awoke from the vision and knew that it had its meaning for future events. Now for a period of time before Bahá'í was elected, on account of political conditions, the patriarchal seat was left vacant. Like some of his predecessors, he also was going to take up that high and responsible position after living an ascetic life. His accession took place in 387. There was no question of Caesars being the place of the usual method of ordination. There are however no records left concerning the ordination ceremony and it is probable that he was ordained in a moderate and simple way as one who was already the rightful heir of the patriarchal seat. Chosroes was in favor of him especially for two reasons, first, because he had the desire of extending his control over Greek-Armenia and in this purpose Bahá'í could be of great help as one who had the Greek education, representing Greek civilization and policy in Armenia, and there was sympathy for him in the empire; second, because Bahá'í as one of the lineage

of Gregory the illuminator, as well as a widely known man of great value, had the full confidence of the majority of Armenians, particularity of the clergy, according to those will he (Chosroes) had to work in the religious affairs at least, otherwise he could not succeed.

But soon after this the Persian royal circle began to suspect Chosroes, and, on some secret accusations made about him, by certain ministers, he was called to Ctesophon, the capitol city of Persia, Chosroes was obliged to go and upon his arrival there Bahram IV, the Persian king (388-399) exiled him to Khujastan and assigned Vrramshabuh, his brother, to be the king of Armenia. No records of important events have come to us from this time to the invention of the alphabet, that is 389-404. This fifteen years historical silence can probably be explained by the fact that Armenia, under the prudent and wise administration of Sahag and Vrramshabuh, was enjoying a very peaceful time.

Mesrob
Mashtots
353-439 A.D.

It was during this favorable period that the foundation of the Armenian national literature was laid by the invention of the Armenian alphabet. The head of this great work was Sahag himself having with him his faithful co-worker

of Gregory the Illuminator, as well as a widely known man of great value, had the full confidence of the majority of Armenians, particularly of the clergy, according to those with whom (Choroz) had to work in the religious affairs at least, otherwise he could not succeed.

But soon after this the Persian royal circle began to suspect Choroz, and, on some secret accusations made about him, by certain ministers, he was called to Ctesiphon, the capital city of Persia, Choroz was obliged to go and upon his arrival there Bahram IV, the Persian king (388-399) exiled him to Khuzestan and assigned Vrtanashap, his brother, to be the king of Armenia. No records of important events have come to us from this time to the invention of the alphabet, that is 388-404. This fifteen years historical silence can probably be explained by the fact that Armenia, under the prudent and wise administration of Sahag and Vrtanashap, was enjoying a very peaceful time.

It was during this favorable period that

the foundation of the Armenian national

literature was laid by the invention of

the Armenian alphabet. The head of this great work was

Sahag himself having with him his faithful co-worker

Mesrop
Mashtots
358-425 A.D.

1.
and assistant Mesrob, called Mashtots. Mesrob was born in Hatsik, a village in the region of Daron, most probably in 353. The name of his father was Vartanes, a descendant of the famous Mamigonian family. He studied Greek, Syriac, and Persian in some schools of Armenia and, because of his ability, became a disciple of Narses the Great. After the death of Narses, he entered in the service of the royal court of Chosroes, first as a soldier and later became the secretary of the court, where he remained to 394 and gained great fame and sympathy. But a change in his heart caused him to resign from his office and enter a monastic order.

Gorioun speaking of this, says, "He turned to the service of the kind God, joined the cross-bearer group of the Lord and entered the ascetic life". He gathered several disciples and went with them round about to preach, particularly in the region of Koltun and Sunni where there were traces of paganism left, in the mountainous places, from the time of Tiridates. Mesrob in his hard work found the princes Shabit and Valinak very helpful and under their protection he succeeded in taking away the bad remnants of the preachings of a sect called Borboridon, in the Sunni and Vaspurakan

1. "Mashtots" was a title that came from the word "Mashtos" which meant master or expert, in any line of learning. The name "Mesrob" is a combination of the words "Mar" and "serob" (Ozanian, History Armenian Literature, p. 187)

and assistant Mestob, called Mashots. Mestob was born in Hataik, a village in the region of Daran, most probably in 353. The name of his father was Vartanes, a descendant of the famous Mamigonian family. He studied Greek, Syriac, and Persian in some schools of Armenia and, because of his ability, became a disciple of Narses the Great. After the death of Narses, he entered in the service of the royal court of Chosroes, first as a soldier and later became the secretary of the court, where he remained to 394 and gained great fame and sympathy. But a change in his heart caused him to resign from his office and enter a monastic order. Gordian speaking of this, says, "He turned to the service of the kind God, joined the cross-bearing group of the Lord and entered the ascetic life". He gathered several disciples and went with them round about to preach, particularly in the region of Kaitun and Gunt where there were traces of paganism left, in the mountainous places, from the time of Tiridates. Mestob in his hard work found the princes Shabir and Valman very helpful and under their protection he succeeded in taking away the bad remnants of the preachings of a sect called Borboriden, in the Gunt and Vaspurakan

1. "Mashots" was a title that came from the word "Mashots" which meant master or expert, in any line of learning. The name "Mestob" is a combination of the words "Mash" and "stob" (Oxanian, History of Armenian Literature, p. 127)

regions of Armenia.

Mesrob recognized the Bible as the first source of divine knowledge and education; for this reason, his main effort was to bring the believers into contact with it. He himself, being both a very well educated 'reader' and 'interpreter', read certain parts of the original text in Syriac, according to the spiritual need of the people, and interpreted them in Armenian. But it was not possible for him, of course, to visit everywhere and, on account of the lack of Armenian literature and of a good knowledge of Syriac, a great majority were deprived of understanding the christian truths. The church services and reading also were observed in Syriac only, because Persians had forbidden the Greek language to be used in the christian churches. "Those who were desirous to understand the Bible", says Lazar of Pharbe, "had to go to great expense and take a far journey to attend the schools where Syriac was taught and put in a long time^{1.} that they might satisfy their desire". The leading body of the church was doing its best for the help of the people. In this purpose, as we saw before, two classes were organized for the church service, namely,

1. Lazar of Pharbe, History of Armenia and Vahan Mamigonian, p. 13

regions of Armenia.

Mesrop recognized the Bible as the first source of

divine knowledge and education; for this reason, his main effort was to bring the believers into contact with it. He himself, being both a very well educated 'reader' and 'interpreter', read certain parts of the original

text in Syriac, according to the spiritual need of the people, and interpreted them in Armenian. But it was not

possible for him, of course, to visit everywhere and, on account of the lack of Armenian literature and of a good

knowledge of Syriac, a great majority were deprived of understanding the Christian truths. The church services

and reading also were observed in Syriac only, because

Persians had forbidden the Greek language to be used in

the Christian churches. "Those who were desirous to

understand the Bible", says Lazzar of Pharpe, "had to go

to great expense and take a far journey to attend the

schools where Syriac was taught and put in a long time

that they might satisfy their desire". The leading

body of the church was doing its best for the help of

the people. In this purpose, as we saw before, two

classes were organized for the church services, namely,

I. Lazzar of Pharpe, History of Armenia and Vahan Mam-
kontan, p. 13

'Readers' and 'Interpreters'. But all these effort were not enough to secure a general and positive religious knowledge for the people who did not have a Bible in their own language. This was the greatest but the hardest task that was to be faced by Mesrob and which no one of his predecessors had made a serious attempt to accomplish. His heart was suffering for the purpose of "Winning the souls of men and women to the church in their own language."^{1.}

As a result of his interest in this question, Mesrob heard that there existed the Armenian characters and came to the patriarch, Sahag, to consult with him. Sahag, who had been thinking about the matter already, was very glad to hear Mesrob and thought with him to use every possible means to find the characters. To do this, they needed the protection and the help of their king, Varramshabuh. They came to him and, after giving a satisfactory explanation concerning the importance of the question, succeeded in securing his co-operation. Varramshabuh told them that he also while in Mesopotamia in 402 was informed that a Syrian bishop, by the name of Daniels, had the characters of the Armenian language and that a priest, among the relatives of Daniel, one Habel,

1. Ormanian, Arch.M. Armenian Church History, p. 269

'Readers' and 'Interpreters'. But all these efforts were not enough to secure a general and positive religious knowledge for the people who did not have a Bible in their own language. This was the greatest but the hardest task that was to be faced by Mesrop and which no one of his predecessors had made a serious attempt to accomplish. His heart was suffering for the purpose of "winning the souls of men and women to the church in their own language."

As a result of his interest in this question, Mesrop heard that there existed the Armenian characters and came to the patriarch, Sahag, to consult with him. Sahag, who had been thinking about the matter already, was very glad to hear Mesrop and thought with him to use every possible means to find the characters. To do this, they needed the protection and the help of their king, Vartanashah. They came to him and, after giving a satisfactory explanation concerning the importance of the question, succeeded in securing his co-operation. Vartanashah told them that he also while in Mesopotamia in 408 was informed that a Syrian bishop, by the name of Daniels, had the characters of the Armenian language and that a priest, among the relatives of Daniel, one Habel,

promised to get them for him if he wanted them. Vrram-shabuh sympathized with their purpose and promised to help. He assigned one of his faithful men called Vahridj and sent him to Mesopotamia, with a royal edict, to bring the Armenian characters. While he was on his way to that country, Sahag and Mesrob prepared the minds of the clergy and the leading men of the nation to secure their assistance in creating the Armenian literature. Vahridj carried on his mission successfully by the help of priest Habel and, receiving the characters from bishop Daniels, returned to Armenia with the former. Sahag and Mesrob received them in great joy and honor.

As to what those characters were, there are several opinions. Some think that they were old Armenian characters which had been lost; others have the idea that they were old Phoenician characters which were now useless; according to still others, they were new forms of characters which Daniel had invented upon the pattern of the Syriac.

Upon this acquiring of the characters, Mesrob was appointed the head of an educational unit to manage the usage of the new alphabet. By the orders of the king schools were opened where children were taught the mother tongue in the new characters. But these Danielian

promised to get them for him if he wanted them. Vram-shabuh sympathized with their purpose and promised to help. He assigned one of his faithful men called Vahidj and sent him to Mesopotamia, with a royal edict, to bring the Armenian characters. While he was on his way to that country, Sahag and Mesrop prepared the minds of the clergy and the leading men of the nation to secure their assistance in creating the Armenian literature. Vahidj carried on his mission successfully by the help of priest Habel and, receiving the characters from bishop Daniels, returned to Armenia with the former. Sahag and Mesrop received them in great joy and honor.

As to what these characters were, there are several opinions. Some think that they were old Armenian characters which had been lost; others have the idea that they were old Phœnician characters which were now useless; according to still others, they were new forms of characters which Daniels had invented upon the pattern of the Syriac.

Upon this acquiring of the characters, Mesrop was appointed the head of an educational unit to manage the usage of the new alphabet. By the orders of the king schools were opened where children were taught the mother tongue in the new characters. But these Danielian

characters were not in good shape and did not contain vowels. After a few months of vain effort they came to the conclusion that it was impossible to have a complete Armenian language with the new characters, which were artless and imperfect. At last in a conference between Vrramshabuh, Sahag and Mesrob, it was decided that Mesrob himself should go to Mesopotamia for the purpose of perfecting the newly invented characters and to make them good enough to convey the sounds of the words. Mesrob taking with him some of his capable disciples, such as, Jovnan Ekelensies, Joseph Balnensis, Dirair of Khorzena and Musheh of Daron, left Armenia. On their arrival in Mesopotamia, they first visited Daniel to find out if he knew about any book written in Armenian. He received them friendly but could not help them in their need. Then, Mesrob, with his companions, went to Amida (Diarbekir), and after an interview with Bishop Acaius went to Edessa to see Plato the Orator and to hear his thoughts about this matter. In Edessa, Mesrob had an interview with Plato and Bishop Babelas who, expressing their sorrow at being unable to help him, suggested that he go to Samosta and see the well known Epiphanius. Mesrob followed their advice and came to Samosta but was deeply sorry to find Epiphanius

1. History of Mesopotamia, Vol. 1, p. 25
W. St. Clair-Macdonald, The Conversion of Armenia, p. 234

characters were not in good shape and did not contain vowels. After a few months of vain effort they came to the conclusion that it was impossible to have a complete Armenian language with the new characters, which were artless and imperfect. At last in a conference between Vramshabuh, Sahag and Mesrop, it was decided that Mesrop himself should go to Mesopotamia for the purpose of perfecting the newly invented characters and to make them good enough to convey the sounds of the words. Mesrop taking with him some of his capable disciples, such as, Jovnan Ekeknats, Joseph Bakenats, Dirair of Khorena and Ishak of Daron, left Armenia. On their arrival in Mesopotamia, they first visited Daniel to find out if he knew about any book written in Armenian. He received them friendly but could not help them in their need. Then, Mesrop, with his companions, went to Amida (Diarbekir), and after an interview with Bishop Aclius went to Edessa to see Pato the Orotor and to hear his thoughts about this matter. In Edessa, Mesrop had an interview with Pato and Bishop Babaias who, expressing their sorrow at being unable to help him, suggested that he go to Samosata and see the well known Epiphanius. Mesrop followed their advice and came to Samosata but was deeply sorry to find Epiphanius

dead. He was received by his disciple Rufinus, one of the famous masters of Greek literature. This man consulted with Mesrob, concerning his great need, and did what he could to help him, but in vain. Mesrob now realizing that there was no more hope to be expected from men, devoted himself to prayer for God's mercy and help in his need. It was, according to a tradition, through the prayer that he found, at last, what he was after. Moses of Khoren tells of this invention thus, "Now Mesrob, after his all vain attempts, took refuge in prayer; not in sleep as a dream, nor in a vision while awake, but in the workshop of his heart he saw, manifested to the eyes of his spirit, the fingers of a right hand writing on a rock. The stone had a borderline as of snow. It not only was manifested to him, but the exact figures of all the characters were collected together in his mind as if in a vise. Rising from prayer, he created our written vowel-characters.^{1.}"

These were the vowels that thus complete the Armenian alphabet. After this important invention, he came to Ruffinus and together they put the new characters into good shape and order, according to the Greek alphabet, and adjusted them to the Armenian pro-

1. Moses of Khoren, Works, p. 247

W. St. Clair-Tisdall, The Conversion of Armenia, p.234

dead. He was received by his disciple Rulima, one of the famous masters of Greek literature. This man consulted with Mesrop, concerning his great need, and did what he could to help him, but in vain. Mesrop now real-

izing that there was no more hope to be expected from men, devoted himself to prayer for God's mercy and help in his need. It was, according to a tradition, through the prayer that he found, at last, what he was after.

Moses of Khoren tells of this invention thus, "Now Mesrop, after his all vain attempts, took refuge in prayer;

not in sleep as a dream, nor in a vision while awake, but in the workshop of his heart he saw, manifested to

the eyes of his spirit, the fingers of a right hand writing on a rock. The stone had a borderline as of snow. It not only was manifested to him, but the exact

figures of all the characters were collected together in his mind as it is a vase. Rising from prayer, he

I.
created our written vowel-characters."

These were the vowels that thus complete the Armenian alphabet. After this important invention, he came to Rulima and together they put the new characters into good shape and order, according to the Greek alphabet, and adjusted them to the Armenian pro-

nunciation.

For the first test, Mesrob translated the book of Proverbs into the Armenian language. He returned to Armenia and was received by Vrramshabuh, Sahag and all the people with great honor and joy. Soon after this, Sahag and Mesrob examined the new characters, adjusting them with all sounds in the Armenian language.

There are a number of questions connected with the story of the invention of the Armenian alphabet, two of which are particularly important and interesting, namely, the date and the place.

When was the invention of the alphabet made? This question had been a subject of great debate between many learned Armenians. According to the different records of the old Armenian historians the date of this event was 404, 405, 406, etc. Of all these 404 which is given by Gorioun, seems to be the most dependable. He asserts that the invention of the alphabet took place thirty-five years before the death of Mesrob, and we know that his death happened in 439. But this date, 404, will be the date of the first invention, that is, of the Danielson characters. According to Gordoun, they worked on the invented alphabet for two years, to carry it to its perfection. It is also reported that this

nunciation.

For the first test, Mesrop translated the book of Proverbs into the Armenian language. He returned to Armenia and was received by Vrtanes, Sahag and all the people with great honor and joy. Soon after this, Sahag and Mesrop examined the new characters, adjusting them with all sounds in the Armenian language.

There are a number of questions connected with the story of the invention of the Armenian alphabet, two of which are particularly important and interesting, namely, the date and the place.

When was the invention of the alphabet made? This

question had been a subject of great debate between many learned Armenians. According to the different records of the old Armenian historians the date of this event was 404, 405, 406, etc. Of all these 404 which is given by Goroun, seems to be the most dependable.

He asserts that the invention of the alphabet took place thirty-five years before the death of Mesrop, and we know that his death happened in 439. But this date, 404, will be the date of the first invention, that is, of the Danielson characters. According to Goroun, they worked on the invented alphabet for two years, to carry it to its perfection. It is also reported that this

event took place in the eighth year of the reign of Jazdgerd I, the Persian king, which begins in 399. Following this account the date would be 406. If it took two years for the **completion** of the characters, then, the exact will be 404.

Second, where did the invention of the alphabet take place? Many of the historical reports, indicate that the city of Samosta was the place of the invention. There is a confusion, however, between the names Samosata and Samos Island. Some speak of the latter as the place of the event; but this cannot be right, because Mesrob did not expect any help to come from that island. It is obvious, then, that he must have found the characters in Samosatata and been helped by Ruffinus in putting them into good shape, before he worked on them with Sahag in Armenia.

hundred educated men were elected, who were already known to be 'interpreters' in the church, to be the leaders in the religious education. They appropriated the principles of the national literature and worked as the visiting head-teachers of the schools, especially in Persarmenia.

The Persian government regarded this new educational life of Armenia sympathetically, because, it was a fine means for her to secure the ultimate separation of Armenians from the Greeks and Syrians, something

event took place in the eighth year of the reign of Darius I, the Persian king, which begins in 398. Following

ing this account the date would be 403. If it took two years for the completion of the characters, then, the exact will be 404.

Second, where did the invention of the alphabet take place? Many of the historical reports, indicate that the city of Samosata was the place of the invention. There is a confusion, however, between the names Samosata and Samos Island. Some speak of the latter as the place of the event; but this cannot be right, because Mesrop did not expect any help to come from that island. It is obvious, then, that he must have found the characters in Samosata and been helped by Hittites in putting them into good shape, before he worked on them with Saby in Armenia.

Chapter III

The Organization of the Church

With the improvements and final completion of the alphabet, there began a wonderful educational and literary life in Armenia. New schools were opened and those already existing were reorganized and conducted

according to good plans and methods.

THE NEW EDUCATION

The church became the center of this renaissance and a new life was grow-

ing and spreading all over the country.

It was natural that the church make the new education purely religious, and it was done so. Of the disciples of Sahag and Mesrob one hundred educated men were elected, who were already known to be 'interpreters' in the church, to be the leaders in the religious education. They appropriated the principles of the national literature and worked as the visiting head-teachers of the schools, especially in Persarmenia.

The Persian government regarded this new educational life of Armenia sympathetically, because, it was a fine means for her to secure the ultimate separation of Armenians from the Greeks and Syrians, something

Chapter III The Organization of the Church

With the improvements and final completion of the alphabet, there began a wonderful educational and literary life in Armenia. New schools were opened and those already existing were reorganized and conducted according to good plans and methods. The church became the center of this renaissance and a new life was growing and spreading all over the country. It was natural that the church make the new education purely religious, and it was done so. Of the disciples of Saba and Mesrop one hundred educated men were elected, who were already known to be 'interpreters' in the church, to be the leaders in the religious education. They appropriated the principles of the national literature and worked as the visiting head-teachers of the schools, especially in Persarmenia. The Persian Government regarded this new educational life of Armenia sympathetically, because, it was a fine means for her to secure the ultimate separation of Armenians from the Greeks and Syrians, something

THE NEW
EDUCATION

which she was anxious to do.

As to the system of this education and the method of conducting the schools, there are no detailed records; in most probability they were similar to those of Greek and Syrian educational careers. As we saw in the previous chapters, the main motive of the efforts to invent an Armenian alphabet was religious.

TRANSLATION OF THE BIBLE

The ecclesiastical language of the country being foreign, that is Greek and Syriac, the people were unable to understand the sublime principles of christianity revealed through the Bible, and consequently, the first thing to be done after the invention of the alphabet was the translation of the Bible. Gorioun and Moses of Khoren speak of some other translations made by Mesrob and the two of his disciples, assisted by Ruffinus, but on the mere assumption that they were done before the completion of the alphabet. The first translation into the Armenia language, in the fifth century, was that of the Bible by Mesrob and Sahag. This was done with such care and competence that it was worthily called "The Queen of Versions"¹. Lazar of Pharbe tells about this great enterprise thus: "The blessed Mesrob and with him also the honourable priests did not dare to attempt such a hard work as to translate

¹ L. A. Dowling, The Armenian Church, p. 105

which she was anxious to do.

As to the system of this education and the method of conducting the schools, there are no detailed records; in most probability they were similar to those of Greek and Syrian educational careers. As we saw in the previous chapters, the main motive of the efforts to invent an Armenian alphabet was religious.

The ecclesiastical language of the coun-

TRANSLATION
OF THE BIBLE

try being foreign, that is Greek and Syrian, the people were unable to understand the sublime principles of Christianity revealed through the Bible, and consequently, the first thing to be done after the invention of the alphabet was the translation of the Bible. Gordian and Moses of Khoren speak of some other translations made by Mesrop and the two of his disciples, assisted by Rufinus, but on the mere assumption that they were done before the completion of the alphabet. The first translation into the Armenian language, in the fifth century, was that of the Bible by Mesrop and Sahag. This was done with such care and competence that it was verily called "The Queen of Versions".¹ Later of Pharpe tells about this great enterprise thus: "The blessed Mesrop and with him also the honourable priests did not dare to attempt such a hard work as to translate

the Bible from the Greek language into that of Armenian, because, they did not have the deep and scientific knowledge in Greek, therefore, taking with them the king and the ministers, they came to Sahag and requested him to devote himself to the spiritual service and translate the Bible from Greek into the Armenian language. Sahag accepted their request and with indefatigable effort translated both testaments.^{1.} This and similar reports spread enough light to establish the main point of the question, namely, that the Bible was the first book translated into Armenian.

But Just who may have been the translators and how long the work took for its completion, is another question on which there are different opinions. The ancient contemporary historians are in conflict and are uncertain in their reports. Some of them represent Mesrob as the translator of the Bible, others speak of Sahag as such, others describe the work to both of them, who, they think, were assisted by their disciples. This last statement seems to be most reasonable, although, the main part of the work can be ascribed to Sahag. In view of all available data on the question, it can be

1. Lazar of Pharbe, History of Armenia and Vahan Mamigonian, p. 16, 17

the Bible from the Greek language into that of Armenian, because, they did not have the deep and scientific knowledge in Greek, therefore, taking with them the king and the ministers, they came to Sahag and requested him to devote himself to the spiritual service and translate the Bible from Greek into the Armenian language. Sahag accepted their request and with indefatigable effort translated both testaments. This and similar reports spread enough light to establish the main point of the question, namely, that the Bible was the first book translated into Armenian.

But just who may have been the translators and how long the work took for its completion, is another question on which there are different opinions. The ancient contemporary historians are in conflict and are uncertain in their reports. Some of them represent Mesrop as the translator of the Bible, others speak of Sahag as such, others describe the work to both of them, who, they think, were assisted by their disciples. This last statement seems to be most reasonable, although the main part of the work can be ascribed to Sahag. In view of all available data on the question, it can be

J. Lazav of Pharpe, History of Armenia and Vahan Martirosian, p. 16, 17

concluded that the first attempts at translation were made by Mesrob on the Syrian text, and thus was completed the whole translation of the Bible by Sahag and approved under his high knowledge and patriarchal authority. This, therefore, will mean that the first attempt was made on certain parts of the Syrian text, called Peshito, but later the whole Armenian Bible was translated from the Greek text of the Septuagint translation.

TRANSLATION
OF THE
ECCLESIASTICAL
WRITINGS

After the main work was completed there was another thing to be done for the welfare of the church, and that was the translation of the ecclesiastical writings, especially the ritual and other service books, which were in Syrian and Greek. The prayers and hymns were conducted in the foreign languages, before this, and the people was deprived of enjoying their spiritual blessings. Sahag and Mesrob began to translate the Mass-book, some parts of the ritual, hymns and prayers, from the Greek and Syrian languages. Their disciples assisted them in their work. These writings although entirely changed, during centuries, still keep considerable traces of the originals. According to the author of the Armenian Sopers, the first transla-

concluded that the first attempt at translation were made by Mesrop on the Syriac text, and this was com-

pleted the whole translation of the Bible by Sahag and approved under his high knowledge and pastoral authority. This, therefore, will mean that the first attempt was made on certain parts of the Syriac text, called Peshtō, but later the whole Armenian Bible was translated from the Greek text of the Septuagint translation.

After the main work was completed there

was another thing to be done for the welfare of the church, and that was the translation of the ecclesiastical writ-

TRANSLATION OF THE ECCLESIASTICAL WRITINGS

ings, especially the ritual and other service books, which were in Syriac and Greek. The prayers and hymns were conducted in the foreign languages, before this, and the people was deprived of enjoying their spiritual blessings. Sahag and Mesrop began to translate the Mass-book, some parts of the ritual, hymns and prayers, from the Greek and Syriac languages. Their disciples assisted them in their work. These writings, although entirely changed, during centuries, still keep considerable traces of the originals. According to the author of the Armenian Legends, the first transla-

tions were made from the Greek and then, later, from the Syrian. If this be true it can be ascribed to the fact that among Armenians the authorities in the former language were known to be better in every line and especially in religion. During a very short time many Greek and Syrian commentaries, essays, historico-philosophical and religious writings were translated into Armenian by the educated translators.

Parrallel with these translations there were made also ecclesiastical rules for the regulation of the church, such as, the 'ritual' which bears the name of Mesrob, as the author. There is also the 'Breviary', the frontispiece of which is, "written by our holy translators, Sahag and Mesrob." There is another very important work coming to us from the fifth century, namely, 'Rules'. In this work of church regulations there are certain parts bearing the name of Sahag, contained in fifty-five chapters as follows:-

"How to Keep the order of the church under the Discipline", in thirty-three rules; "How was Organized the Ordinance of the Vows," in ten rules, "How the Bishops are to Practice Control over the Family of the Holy Church", in five rules, "How the Bishops are to
1. Breviary of the Holy Church of Armenia p. 3

1. Book of Rules. Ecclesiastical. p. 106, 108, 109, 110.

tions were made from the Greek and then, later, from the Syriac. It this be true it can be ascribed to the fact that among Armenians the authorities in the former language were known to be better in every line and especially in religion. During a very short time many Greek and Syriac commentaries, essays, historical-philosophical and religious writings were translated into Armenian by the educated translators.

Paralleled with these translations there were made also ecclesiastical rules for the regulation of the church, such as, the 'ritual' which bears the name of Mesrop, as the author. There is also the 'Brevisary', the frontispiece of which is, "written by our holy translators, Sahag and Mesrop." There is another very important work coming to us from the fifth century, namely, 'rules'. In this work of church regulations there are certain parts bearing the name of Sahag, contained in fifty-five chapters as follows:-

"How to keep the order of the church under the discipline", in thirty-three rules; "How was observed the Ordinance of the Vows", in ten rules, "How the Bishops are to Practice Control over the Family of the Holy Church", in five rules, "How the Bishops are to

Manage the Treasury of the Church", in seven rules, and^{1.} also some other rules for the servants of the church.

In the above rules the name of Gregory the Illuminator is mentioned often as their giver, and this is not improbable. It is obvious, at least, that the foundation of the given principles belong to the age of Gregory and down to Sahag, and must have proceeded from great-minded men of high position and responsibility. Sahag, in addition to his fine mental power, was strict in church discipline and many rules can be ascribed to him.

On account of the wise policy of Vrramshabuh, Armenia enjoyed a peaceful period under his reign. He was a man who knew how to unite his divided nation and also to keep the friendship of the two neighbor governments, Persia and Greece. His reign began in 389 and ended with his death when he was more than seventy years old.

He left a ten-year old son by the name Ardashes who, because of his age, was thought to be unsuitable for the throne of his father. For this reason Sahag went to Ctesiphon, the apitol-city of Persia, to appeal to Jazdgerd I, the Persian king, and request him to pardon Chosroes III, who was imprisoned in the castle of Anhooshsine the time of his first visit to Ctesiphon. Jasdgerd welcomed Sahag and granted the Armenian

1. Book of Rules, Judicatory, p. 98, 102, 105, 107, 109.

188

Manuscript the Treasury of the Church, in seven rules, and also some other rules for the servants of the church. In the above rules the name of Gregory the Illuminator is mentioned often as their giver, and this is not improbable. It is obvious, at least, that the foundation of the given principles belong to the age of Gregory and down to Sahag, and must have proceeded from great-minded men of high position and responsibility. Sahag, in addition to his fine mental power, was skilled in church discipline and many rules can be ascribed to him. On account of the wise policy of Virmashaduh, Armenia enjoyed a peaceful period under his reign. He was a man who knew how to unite his divided nation and also to keep the friendship of the two neighbor governments, Persia and Greece. His reign began in 388 and ended with his death when he was more than seventy years old. He left a ten-year old son by the name Ardashah who, because of his age, was thought to be unsuitable for the throne of his father. For this reason Sahag went to Ctesiphon, the capital-city of Persia, to appeal to Jazgerd I, the Persian king, and request him to pardon Chosroes III, who was imprisoned in the castle of Anhooshahine the time of his first visit to Ctesiphon. Jazgerd welcomed Sahag and granted the Armenian

I. Book of Rules. Virmashaduh, p. 98, 102, 105, 107, 108.

king freedom and an order to take the place of his deceased younger brother, Vrramshabuh. He returned to Armenia and took charge of his kingly office but, on account of his very old age, reigned only about eight months and died. Upon his death the throne of Armenia was left vacant again and Jazdgerd sent his son Shabuh to Armenia as a governor. He had advised him to treat the ministers and the people very carefully and friendly that he might secure their friendship to Persia so much as to separate them from the Greeks and their policy.

But in spite of all efforts, the Armenian ministers did not become friendly to Persia, mainly, because of religion; they could not stand to see a fire-worshipping Persian become the governor of their home. although they did not unite their military forces against him. This condition lasted four years and in 419 Shabuh went back to Persia upon the death of his father and soon he himself was killed there, leaving the throne to his brother Bahram V, who became king in 420.

From the invention of the alphabet to the death of Chosroes, that is, 406-416 was a time of progress in which Sahag, as well as the other religious leaders, did their best to spread the study of the mother tongue

king's freedom and an order to take the place of his deceased younger brother, Vrtamashub. He returned to Armenia and took charge of his king's office but, on account of his very old age, reigned only about eight

months and died. Upon his death the throne of Armenia was left vacant again and Jandagard sent his son Shahn to Armenia as a governor. He had advised him to treat the ministers and the people very carefully and friendly that he might secure their friendship to Persia so

much as to separate them from the Greeks and their policy.

But in spite of all efforts, the Armenian ministers

did not become friendly to Persia, mainly, because of religion; they could not stand to see a fire-worshipping Persian become the governor of their home. Although they did not unite their military forces against him, this

condition lasted four years and in 419 Shahn went back to Persia upon the death of his father and soon he himself was killed there, leaving the throne to his brother

Bahram V, who became king in 420.

From the invention of the alphabet to the death of Chosroes, that is, 405-425 was a time of progress in which Bahar, as well as the other religious leaders, did their best to spread the study of the mother tongue

everywhere in Persarmenia and reform the services of the church. There was a new life and happiness all over the country, and learning among the people in many lines. Lazar of Pharbe speaking of this period, says, "The whole land of Armenia was thereby filled with the knowledge of the Lord as the waters cover the sea."¹

But as to Greek-Armenia the things were quite different. After the death of Theodosius I, the Great, in 395 his two sons, Arcadius and Honorius, had divided the Empire among themselves, the former having had the east and the latter the west. Arcadius (395-408) kept the plans and arrangements of his father in the east and recognized the privilege of Vrramshabuh's control Greek-Armenia. But upon the death of Arcadius, in 408 Theodosius II, his seven-year old son, was declared Emperor under the guardianship of Anthemius. Anthemius made certain changes in the administration and, refusing the right of Vrramshabuh to rule over Greek-Armenia, began to control that country with Greek princes and governors. The metropolitan of Caesarea, encouraged by this act of Anthemius, claimed to be the supreme head of the churches of Greek-Armenia and tried to impose the Greek language in their religious services and education.

1. Lazar of Pharbe, History of Armenia and Vahan Mamigonian, P. 18

everywhere in Persarmenia and reform the services of the church. There was a new life and happiness all over the country, and lasting among the people in many places.

Lazar of Pharpe speaking of this period, says, "The whole land of Armenia was thereby filled with the knowledge of the Lord as the waters cover the sea."

But as to Greek-Armenia the things were quite different.

After the death of Theodosius I, the Great, in 395 his two sons, Arcadius and Honorius, had divided the Empire among themselves, the former having had the east and the latter the west. Arcadius (395-408) kept the plans and arrangements of his father in the east and recognized the privilege of Vramshah's control Greek-Armenia. But upon the death of Arcadius, in 408 Theodosius II, his seven-year old son, was declared Emperor under the guardianship of Anthemius. Anthemius made

certain changes in the administration and, refusing the right of Vramshah to rule over Greek-Armenia, began to control that country with Greek princes and governors. The metropolitan of Caesarea, encouraged by this act of Anthemius, claimed to be the supreme head of the churches of Greek-Armenia and tried to impose the Greek language in their religious services and education.

I. Lazar of Pharpe, History of Armenia and Vahan Martirosian, p. 18

Sahag thought it unwise to stir up this very delicate question, leaving its solution to the future. Several years after this, Sahag, and Mesrob, with many of their disciples went to Greek-Armenia to begin their educational works there. But Anatolius the general, who was now the major of Pontus and the Greek regions of Armenia, prevented them. Sahag was obliged to send Mesrob, his grandson Vartanes and Knit, bishop of Terdjan, as delegate to Theodosius, with recommendations, telling the case to him and asking permission for his work. Sahag wrote also a letter to Atticus, bishop of Constantinople about the matter. Then he took his disciples and went to Melitene, metropolis of Armenia Secunda, where they were entertained by bishop Acacius. Sahag also visited Anatolius and Pyrmus, archbishop of Caesarea and the successor of St. Basil.

The mission of the delegation was successfully completed and they were granted what they wanted. The Emperor Theodosius II, who was sixteen years of age now, granted Sahag jurisdiction over Greek-Armenia as the head of the church and recognized his position there to be the same with that of the archbishop of Caesarea. As for the teaching of the Armenian language, they were granted full freedom to teach it to Armenians everywhere

Sahag thought it unwise to stir up this very delicate question, leaving its solution to the future. Several years after this, Sahag, and Mesrop, with many of their disciples went to Greek-Armenia to begin their educational work there. But Anatolius the general, who was now the major of Pontus and the Greek regions of Armenia, prevented them. Sahag was obliged to send Mesrop, his grandson Varanes and Kait, bishop of Ter-djan, as delegates to Theodosius, with recommendations, telling the case to him and asking permission for his work. Sahag wrote also a letter to Atticus, bishop of Constantinople about the matter. Then he took his disciples and went to Melitene, metropolis of Armenia Secunda, where they were entertained by Bishop Asclepius. Sahag also visited Anatolius and Pyrrhus, archbishops of Caesarea and the successor of St. Basil. The mission of the delegation was successfully completed and they were granted what they wanted. The Emperor Theodosius II, who was sixteen years of age now, granted Sahag jurisdiction over Greek-Armenia as the head of the church and recognized his position there to be the same with that of the archbishop of Caesarea. As for the teaching of the Armenian language, they were granted full freedom to teach it to Armenians everywhere.

without any restriction, "because", says Moses of Khoren, "the accomplishment of the art of that language had^{1.} been granted from above". The expenses of the Armenian schools and of the office of Sahag was to be paid from the treasury of the Empire. The delegation, with the royal and patriarchal permits, returned from Constantinople to Greek-Armenia where, on their presentation to Anatolius, they were allowed to start their educational work. But during this time Sahag heard bad news concerning the condition of Persarmenia and received a delegation of certain ministers who had come to request him to return home immediately. Therefore, preparing the necessary plans, he delivered up to Mesrob the responsibility of the administration of the proposed work and left for Persarmenia.

Now as we saw before, the Persian Empire was not organized to keep her control over the Persarmenia, for the time being, neither was there a national government established in Armenia. The ministers were divided, each trying to defend his own region against Persian hordes, and the country was being ruined day by day. Under these conditions business and agriculture became impossible and the country faced a serious crisis.

1. Moses of Khoren, Works, p. 254

without any restriction, "because", says Moses of Khoren, "the accomplishment of the art of that language had been granted from above." The expenses of the Armenian schools and of the office of Sahag was to be paid from the treasury of the Empire. The delegation, with the royal and patriarchal permits, returned from Constantinople to Greek-Armenia where, on their presentation to Anatolius, they were allowed to start their educational work. But during this time Sahag heard bad news concerning the condition of Persarmenia and received a delegation of certain ministers who had come to request him to return home immediately. Therefore, preparing the necessary plans, he delivered up to Mesrop the responsibility of the administration of the proposed work and left for Persarmenia.

Now as we saw before, the Persian Empire was not organized to keep her control over the Persarmenia, for the time being, neither was there a national government established in Armenia. The ministers were divided, each trying to defend his own region against Persian hordes, and the country was being ruined day by day. Under these conditions business and agriculture became impossible and the country faced a serious crisis.

Sumpat Bakradidae and several of the wise and good-hearted ministers, had come to realize that the only one able to help them was Sahag, and therefore, they had sent a delegate to request him to come back immediately, "to make peace and unity between the ministers"¹. Sahag returned, with Vastanes and some of the disciples, and came to Valarshabad to meet the crisis and disorder at home.

After the departure of Sahag, from Greek-Armenia, Mesrob conducted his high office in that part of the mother country with great competence. He opened schools

everywhere and put them under the supervision of intellectually and morally able men. Among such persons there is mentioned Bishop Knit, who took charge of the schools in the region of Terdjan, Tanan Ekelensis to whom was given the superintendence of the schools in the region Ekeliatz, Eriza, Enovk of Sper became the head of the schools of Sper; and Bishop Ananias, who was known to be a man of great intelligence and progress, was given the high office of the educational leadership in the state of Suni. These, and many others like them, were bishops or religious workers who were conducting the

1. Moses of Khoren, Works, p. 251, 255
Ormanian, Archbishop M. Armenian Church History, p.293

Sumgat Bakradjian and several of the wise and good-hearted ministers, had come to realize that the only one able to help them was Sahag, and therefore, they had sent a delegate to request him to come back immediately, "to make peace and unity between the ministers". Sahag returned, with Vastanes and some of the disciples, and came to Vahaghabad to meet the crisis and disorder at home.

After the departure of Sahag, from Greek-Armenia, Mesrop conducted his high office in that part of the mother country with great competence. He opened schools everywhere and put them under the super-

THE MISSION OF MESROP

vision of intellectually and morally able men. Among such persons there is mentioned Bishop Knit, who took charge of the schools in the region of Terdjian, Tahan Ekeleants to whom was given the superintendence of the schools in the region Ekeleants, Ertix, Knovk of Sper became the head of the schools of Sper; and Bishop Ananias, who was known to be a man of great intelligence and progress, was given the high office of the educational leadership in the state of Sani. These, and many others like them, were bishops or religious workers who were conducting the

spiritual and educational works together.

In the valley of Shatkomk, Sper, Mesrob also established a Spiritual Literary Convent clerical college, under the supervision of Levontius of Vanant and Enovk of Sper, where young-men were prepared for the educational work of the church. "There", says Moses of Khoren, "he comprised the teachings of the first apostles and taught them to the students not as an art but as an apostolic spirit"¹. For a period of time, Mesrob personally conducted this institution and left it only when the work was put on a firm foundation.

Mesrob during his mission had also to deal with two sects, one led by Borboridon or Barbarianus, in Greek-Armenia, the other being the Manicheans in Persiarmeria especially in the state of Suni.

Mesrob was recommended by Sahag to pursue the corrupting Borboridon sectarians and try to guide them to truth, and if they would not obey in gentleness, persecute them severely, as was required by Atticus, bishop of Constantinople.

The Borboridon sect was, probably, the same as the Eutychians or Messalians who were popular in certain districts of Asia Minor. On account of the scandal

¹. Moses of Khoren Works p. 275

spiritual and educational works together.

In the valley of Shatamak, Eber, Mesrop also established a Spiritual Literary Convent, clerical college, under the supervision of Levontine of Varent and Khovk of Eber, where young-men were prepared for the educational work of the church. "There", says Moses of Khoren, "he comprised the teachings of the first apostles and taught them to the students not as an art but as an apostolic spirit". For a period of time, Mesrop personally conducted this institution and left it only when the work was put on a firm foundation.

Mesrop during his mission had also to deal with two sects, one led by Borborison or Barbarianus, in Greek-Armenia, the other being the Manichean infidelism especially in the state of Suhl.

Mesrop was recommended by Sahag to pursue the corrupting Borborison sectarians and try to guide them to truth, and if they would not obey in gentleness, persecute them severely, as was required by Atlicus, bishop of Constantinople.

The Borborison sect was, probably, the same as the Eutyrians or Messalians who were popular in certain districts of Asia Minor. On account of the scandal

caused by them in some regions of Armenia, they were condemned as heretics in the Council of Shahabivan, Akrevand, in 444.

Mesrob came first to the region Kolten where, with the help of prince Kitt, he successfully abolished the sects. Then he went to the valley of Balasakan where the majority of these heretics repented and others were persecuted out of country. Those in the state of Woud were turned to the knowledge of truth by the preaching of Mesrob. This mission of Mesrob lasted two years, during which he established schools, preached the gospel and did his best to confirm the people in the Christian truths. He returned to Valarshabad in 423 when the country was quite peaceful under the reign of Ardashes, already mentioned. It was a great joy to the two Armenian leaders, Mesrob and Sahag, to meet again in their capitol.

Upon his return to Persarmenia, Mesrob was invited to Iberia, Georgia, by the king Bakur, to try and invent an alphabet for the Iberian language. He accepted the invitation and there, under the protection of Pakur and Bishop Moses, he succeeded in forming the Iberian alphabet with the assistance of an educated and veracious Georgian named Jalla.

caused by them in some regions of Armenia, they were
condemned as heretics in the Council of Ephesus,

449, in 449.

Mesrop came first to the region of Kars, with

the help of Prince Krt, he successfully abolished the

sects. Then he went to the valley of Balasak where

the majority of these heretics repented and others were

persecuted out of country. Those in the state of

were turned to the knowledge of truth by the preach-

ing of Mesrop. This mission of Mesrop lasted two years,

during which he established schools, preached the gospel

and did his best to confirm the people in the Christian

truth. He returned to Valarshabek in 453 when the coun-

try was quite peaceful under the reign of Arshak, al-

ready mentioned. It was a great joy to the two Armen-

ian leaders, Mesrop and Sahag, to meet again in their

capital.

Upon his return to Erevan, Mesrop was invited

to Iberia, Georgia, by the King Vakht, to try and invent

an alphabet for the Iberian language. He accepted the

invitation and there, under the protection of Vakht and

Bishop Moses, he succeeded in forming the Iberian alpha-

bet with the assistance of an educated and versatile

Georgian named Jaba.

After this he opened schools in Iberia and, turning their supervision over to Dirar of Khoren and Samuel of Dashir, two educated men, he went to the Caspian Albania for the same purpose. Here Mesrob appeared before the king Arsvaz and Bishop Jeremiah, who accepted him honourably and gave him every means to conduct his mission. He preached the gospel and opened schools for the education of the people. "Through him", says Gorioun, "The barbarous people of Albania came in contact with the gospel and were christianized."^{1.}

The organization of the Armenian church was carried on very successfully in both Greek-Armenia and Persarmenia.

1. A. Fortescue, The Lesser Eastern Churches, p. 413

After this he opened schools in Ibarra and, turning their supervision over to Dier of Horton and Samuel of Dahir, two educated men, he went to the Caspian Albania for the same purpose. Here Keshari appeared before the King Arvas and Bishop Jeremias, who accepted him honorably and gave him every means to conduct his mission. He preached the gospel and opened schools for the education of the people. "Through him," says Gourn, "the barbarous people of Albania came in contact with the gospel and were christianized."

The organization of the Armenian church was carried on very successfully in both Greek-Armenia and Persian-Armenia.

I. A. Fortescue, The Lesser Eastern Churches, p. 412

CHAPTER IV

The Translators and Readers

It was, as we saw, during this age of renaissance of learning that many schools were established in Armenia where a great number of students received a good education. Among these students were some who came to render a great service to the educational work of their country. They were known under the names of 'translator' and 'reader', two classes. The former included those who at the time of the invention of the alphabet had some education already and assisted Sahag and Mesrob in their literary works and were taught by them.

A number of these students loved education and mental progress so much as to use every possible means to attain them. Leaving aside the happy life of home and personal comfort, they travelled to Edessa, Caesarea, Alexandria, Athens and Rome, often by foot, for the sake of learning. They were welcomed everywhere and were given a chance to promote their purpose. Their main subjects were Caligraphy, Grammar, Commentary on the Bible, Arithmetic, Poetry, Music, Rhetoric, Astronomy, Theology and Philosophy. In these foreign lands

CHAPTER IV

The Translators and Readers

It was, as we saw, during this age of renaissance of learning that many schools were established in Athens where a great number of students received a good education. Among these students were some who came to render a great service to the educational work of their country. They were known under the name of 'translators' and 'readers', two classes. The former included those who at the time of the invention of the alphabet had some education already and assisted Sages and Masters in their literary works and were taught by them. A number of these students loved education and mental progress so much as to use every possible means to attain them. Leaving aside the happy life of home and personal comfort, they travelled to Rhodes, Cassarea, Alexandria, Athens and Rome, often by foot, for the sake of learning. They were welcomed everywhere and were given a chance to promote their purpose. Their main subjects were Calligraphy, Grammar, Commentary on the Bible, Arithmetic, Poetry, Music, Rhetoric, Astronomy, Theology and Philosophy. In these foreign lands

they also received a good knowledge of church organization. Some of them learned the Greek language so well in a short time that they were able to obtain the most responsible positions in church service.

Among the Armenian students at Athens there were a number who became famous for their intellectual brilliance; David the Invincible, Chosroes, Mambreh, Lazar of Pharbe, and others, known as the 'Athenians'.

There were many Armenian translators and instructors prominent during this age whose names have not come down to us. Among those who are historically known the following are outstanding. Eznik Kolbensis was one of the senior disciples of Sahag and Mesrob and became, later bishop of Bakrevand. He received his education at Byzantium, in philosophy and the natural sciences of his time and had a thorough knowledge of the Armenian, Greek, Persian and Syrian languages. After the invention of the Armenian alphabet, he was sent to Edessa and Byzantium to translate into Armenian the sacred writings of the churches of those countries. From Byzantium he brought the rules of the council of Ephesus and the 'assured and fixed' copies of the Holy Bible. He became of great help to Sahag and

they also received a good knowledge of church organization. Some of them learned the Greek language so well in a short time that they were able to obtain the most responsible positions in church service.

Among the Armenian students at Athens there were

a number who became famous for their intellectual brilliance; David the Invincible, Chersos, Mambrish, Lazar of Pharpe, and others, known as the 'Athenians'.

There were many Armenian translators and instructors prominent during this age whose names have not come down to

ՀԱՅԻՔ
ԿՈԼԵՆՈՅԻՏԻՍ

us. Among those who are historically known the following are outstanding. Eznik Kolbenits was one of the senior disciples of Sahag and became, later bishop of Bakrand. He received his education at Byzantium, in philosophy and the natural sciences of his time and had a thorough knowledge of the Armenian, Greek, Persian and Syrian languages. After the invention of the Armenian alphabet, he was sent to Egea and Byzantium to translate into Armenian the sacred writings of the churches of those countries. From Byzantium he brought the rules of the council of Ephesus and the 'assured and fixed' copies of the Holy Bible. He became of great help to Sahag and

Mesrob in the translation of the Bible into Armenian.

The masterpiece of Eznik's literary work in his 'Refutation of Heresies'. In this fine book, which is composed of four main parts, the author tries to disprove Marcionism and the pagan ideas of the Greek and Persian intelligentsia concerning christianity. On the other hand he explained the irrationality of the ancient religion, beliefs and superstitions of the Armenians, challenging his countrymen to stick to the christian truths and get rid of the old thinking. P. P. Martin the French philologer expert in the Armenian language, speaking of the refutation of heresies, says, "C'est la. . . .un temoignage de premiere importance; le temoignage d'un grand ecrivain, . . . D'un savant qui con-
nait les langues Hebraique, Grecue, Syriaque et Persan, et les nations qui parlent ces langues; le temoignage d'un auteur qui n'est pas demeure etranger a la redac-
tion de la traduction Armenionne (de la Saine Bible),
Aucun d'autre temoignage ne pourrait passer avant celui-la, a moins qui s'emanent de Saint Sahag et de
1.
Saint Mesrob." Eznik has written also a series of admonitive exhortations, etc. Both the literary style

1. Zarbhanelian, H. K. History of the Armenian Literature, p. 308-309

Mesrop in the translation of the Bible into Armenian.
 The masterpiece of Eznik's literary work in his
 'Refutation of Heresies'. In this fine book, which is
 composed of four main parts, the author tries to dis-
 prove Marcionism and the pagan ideas of the Greek and
 Persian intellectuals concerning Christianity. On the
 other hand he explained the irrationality of the ancient
 religion, beliefs and superstitions of the Armenians,
 challenging his countrymen to stick to the Christian
 truths and get rid of the old thinking. P. F. Martin,
 the French philologist expert in the Armenian language,
 speaking of the refutation of heresies, says, "C'est
 la . . . un témoignage de première importance; le tes-
 oignage d'un grand écrivain. . . D'un savant qui con-
 naît les langues Hébraïque, Grecque, Syrienne et Persane,
 et les nations qui parlent ces langues; le témoignage
 d'un auteur qui n'est pas demeuré étranger à la redac-
 tion de la traduction Arménienne (de la Sainte Bible).
 Aucun d'autre témoignage ne pourrait passer avant
 celui-là, à moins qu'il s'agisse de Saint Eznik et de
 son œuvre. Eznik has written also a series of ad-
 monitive exhortations, etc. Both the literary style

the composition and the thought of his works are admirable

Another of the first translators was GORIOUN, the bishop of Iberia. He was a disciple of Mesrob, and a coworker with Moses of Khoren, who received his education in Byzantium with priest Leo, the well-known Armenian patriot clergyman. While yet a young man, he was sent to Iberia as a religious worker and after some years, on account of his fruitful mission in that country, was ordained by St. Mesrob as 'Bishop of Iberia'. Gorioun is spoken of as the man who enlightened Iberia with letters, knowledge and faith.

Upon the request of the patriarch Joseph and others, he returned to Armenia from Iberia, for a short time, where he wrote the Life of Mesrob. In this literary work, Gorioun pictures, in brief, the life of Mesrob and tells all the important events connected with him. As an eye witness, he speaks of the military and cleric services of Mesrob, his beloved teacher.

His literary style is generally fine although in some places, the thought is obscure and difficult to understand. This work of Gorioun has some similarity to those of Agathangelos and Faustus. Gorioun died in Iberia.

the composition and the thought of his works are admirable

Another of the first translators was Gor-

GORDON

town, the bishop of Iberia. He was a

disciple of Mesrop, and a coworker with

Moses of Khoren, who received his educa-

tion in Byzantium with priest Leo, the well-known Armen-

ian patriot clergyman. While yet a young man, he was

sent to Iberia as a religious worker and after some

years, on account of his fruitful mission in that coun-

ty, was ordained by St. Mesrop as 'Bishop of Iberia'.

Gordon is spoken of as the man who enlightened Iberia

with letters, knowledge and faith.

Upon the request of the patriarch Joseph and others,

he returned to Armenia from Iberia, for a short time,

where he wrote the life of Mesrop. In this literary

work, Gordon pictures, in brief, the life of Mesrop

and tells all the important events connected with him.

As an eye witness, he speaks of the military and clerical

services of Mesrop, his beloved teacher.

His literary style is generally fine although in

some places, the thought is obscure and difficult to

understand. This work of Gordon has some similarity

to those of Agathangelos and Eznik. Gordon died in

Iberia.

David Nerkinensis of Herian, also called David the Invincible, is a great figure among the learned Armenians of his age. He was a nephew of Moses of Khoren, the well-known Armenian historian, born in Nerkin, a town in the region of Daron. Having received his primary education under Sahag and Mesrob, he was sent to Athens for higher education on a wide scale and in different lines of learning. There he studied music, rhetoric, and philosophy and in a short time he showed notable talent. On account of his mental ability he was given the names of 'Trismagistos¹', 'Hermes Philosopher', 'All Learned' and 'Invincible'.

He stayed in Greece for many years and on his return to Armenia he lived in a monastery where he taught the subjects in which he had been trained.

His best known literary works are Interpretation of the Catagories of Aristotle, Analysis of the Philosophy of Porphyry, The Definition of Philosophy, and The Glory of the Cross. The style of his Armenians is not very good. It is believed that this is because most of his works were composed in Greece and in the Greek language probably Greek being his mother tongue.

1. Ozanian, K. History of the Armenian Literature, p.190
Cf. H. Gelzer and A. Burckhardt, Des Stephanos Von Taron Arm. Gesch, p. 57, 23

David Merkinensis of Herian, also called David the Invincible, is a great figure among the learned Armenians of his age. He was a nephew of Moses of Khoren, the well-known Armenian historian, born in Merkin, a town in the region of Derb. Having received his primary education under Sahag and Mesrop, he was sent to Athens for higher education on a wide scale and in different lines of learning. There he studied music, rhetoric, and philosophy and in a short time he showed notable talent. On account of his mental ability he was given the names of 'Trismastor', 'Hermes Philosopher', 'All learned', and 'Invincible'.¹ He stayed in Greece for many years and on his return to Armenia he lived in a monastery where he taught the subjects in which he had been versed. His best known literary works are Interpretation of the Categories of Aristotle, Analysis of the Ethics of Aristotle, The Definition of Philosophy, and The Glory of the Cross. The style of his Armenians is not very good. It is believed that this is because most of his works were composed in Greece and in the Greek language probably Greek being his mother tongue.

¹ Ozanian, K. History of the Armenian Literature, p. 180.
 Cf. H. Geizer and A. Burckhardt, Das Stepanos Van
Taron Arm. Gesch., p. 57, 58.

There is no record left concerning the date of his birth and death. Because of the fact that he was canonized, it may be concluded that he was also persecuted. Lazar of Pharbe mentions others who were subjected to persecution during that time and Archbishop M. Ormanian thinks, David was one of them.

KIUT
 OF
 ARAHEZA
 400-475

Kiut of Araheza was contemporary to David and was one of the disciples of Leo the Martyr. We do not know the date of his birth but he is spoken of as a native of Araheza, a town in the region of Daik, north-west of Mt. Ararat. Lazar of Pharbe says of him "he was a man of knowledge in Armenian and Greek, full of thought and plenty of doctrine, who taught and enlightened all the people in the truth of life and in the grace of the Holy Spirit; whose words caused the blossom and fruitfulness¹ of the souls."

He occupied the Patriarchal office from 461-475 during which the Persians tried to mislead the Armenian ministers away from the christian faith, using many evil means. Kiut did his best to counteract the Persian evil propaganda and to keep the ministers firm in christianity. He scolded and even anathematized those who went

1. Lazar of Pharbe, History of Armenia and Vahan Manigonian, p. 110

There is no record left concerning the date of his birth and death. Because of the fact that he was canonized, it may be concluded that he was also persecuted. Lazar of Pharpe mentions others who were subjected to persecution during that time and Archbishop M. Garmarian thinks, David was one of them.

Kint of Arshak was contemporary to David and was one of the disciples of the Master. We do not know the date of his birth but he is spoken of as a native of Arshak, a town in the region of Dask, north-west of Mt. Ararat. Lazar of Pharpe says of him "he was a man of knowledge in Armenian and Greek, full of thought and plenty of doctrine, who taught and enlightened all the people in the truth of life and in the grace of the Holy Spirit; whose words caused the blossom and fruitfulness of the souls."

He occupied the Patriarchal office from 461-478 during which the Persians tried to mislead the Armenian ministers away from the Christian faith, using many evil means. Kint did his best to counteract the Persian evil propaganda and to keep the ministers firm in Christianity. He scolded and even anathematized those who went

I. Lazar of Pharpe, History of Armenia and Yahan Mar-
garet, p. 110

astray from the religion. This attitude of Kiut was not liked by some princes among whom there was a certain Kadisho Khorkhoruni who, later, impeached him to Peroz, the Persian king. Kiut was called to Ctesiphon by Peroz to give answer to the impeachment. There in the Persian capitol city, Kiut defended himself against the impeachment and stood for the truth of christianity. Peroz, being not able to find any fault on him, sent him back to Armenia, in an honorable way to take charge of his office as before.

From Armenia he wrote an Epistle to Vatcheh, the king of Iberia, to confirm him in christianity. In this letter he very kindly reminds the king of the fact that in the time of Gregory the illuminator, the christian religion was accepted and adopted by his predecessor Urrnair, the beloved king of Iberia, and encourages him to remain faithful to the truth and make himself worthy of the eternal blessings of God.

Kiut has not left any literary important work, his service being included in translations only. He was a good teacher and guide of his people in the truth. He died in 475.

JOHN
MANTAKUNI
403-490

John Mantakuni was a descendent of an aristocratic family, born in Dzakhnod

away from the religion. This attitude of Kint was not liked by some princes among whom there was a certain Kadisho Khorkhoruni who, later, impeached him to Peros, the Persian king. Kint was called to Ctesiphon by Peros to give answer to the impeachment. There in the Persian capital city, Kint defended himself against the impeachment and stood for the truth of Christianity. Peros, being not able to find any fault on him, sent him back to Armenia, in an honorable way to take charge of his office as before.

From Armenia he wrote an Epistle to Varchen, the King of Iberia, to confirm him in Christianity. In this letter he very kindly reminds the king of the fact that in the time of Gregory the Illuminator, the Christian religion was accepted and adopted by his predecessor Urmair, the beloved king of Iberia, and encourages him to remain faithful to the truth and make himself worthy of the eternal blessings of God.

Kint has not left any literary important work, his service being included in translations only. He was a good teacher and guide of his people in the truth. He died in 475.

John Manakuni was a descendant of an aristocratic family, born in Ushakud

JOHN
MANAKUNI
463-490

village of the region Arshamunian, the modern Vartoff. He is said to have been one of the youngest disciples of St. Sahag and Mesrob towards the close of their lives. He succeeded Kiut as a patriarch in his seventy-five years age, by the special request of Vahan Mamigonian, and conducted the office for six years. During the time of his patriarchate, Mantakuni assisted Vahan Mamigonian, who was the civil and military leader of Armenia, and through his wise policy secured a peaceful period for the people. He was the "Father" of his nation and the head of the church. He preached and taught the truth of christianity and helped the church to realize her great and blessed duty of appropriating the same. He rendered substantial service to the progress of the church in the fifth century.

Mantakuni has not left any complete literary work but a series of essays which were, later, put into one volume. They concern the following subjects:-baptism, faith, the body of Christ, his death and cross, the two natures, the birth of christ, the creed, the confession, the prayers at night, the love and jealousy, the fear of God, the judgment, warnings against speaking ill concerning the priests, the gluttony, the fornication, the injury, the immortalities, the loan and usuary and the

village of the region Arshamunian, the modern Vartok.
 He is said to have been one of the youngest disciples
 of St. Sahag and Mesrop towards the close of their lives.
 He succeeded Kint as a patriarch in his seventy-five years
 age, by the special request of Vahan Mamigonian, and con-
 ducted the office for six years. During the time of his
 patriarchate, Mantakuni assisted Vahan Mamigonian, who
 was the civil and military leader of Armenia, and through
 his wise policy secured a peaceful period for the people.
 He was the "Father" of his nation and the head of the
 church. He preached and taught the truth of christian-
 ity and helped the church to realize her great and bliss-
 ed duty of appropriating the same. He rendered substan-
 tial service to the progress of the church in the fifth
 century.

Mantakuni has not left any complete literary work
 but a series of essays which were, later, put into one
 volume. They concern the following subjects: baptism,
 faith, the body of Christ, his death and cross, the two
 natures, the birth of Christ, the creed, the confession,
 the prayers at night, the love and jealousy, the fear of
 God, the judgment, warnings against speaking ill concern-
 ing the priests, the gluttony, the fornication, the in-
 jury, the immorality, the loan and usury and the

blasphemy, the spiteful and revengeful, the robbery, theft, the strife against evil, the comparison between the Old and New. There are also nine church rules handed down to us under the name of Mantakuni which, according to the historian Archbishop S. Orpelian, were passed in a council held at Duin, in 483. "Through his advices", it is said, "Vahan Mamigonian, the Marzban, rebuilt the churches that had been destroyed by the enemies, and accomplished many other useful works¹." He died in 490.

Elisha is one of the famous ancient Armenian historians. Nothing is known about his youth. He was a relative of Vartanes the Brave, the Armenian military commander-in-chief, and was a secretary to him in his army. The masterpiece of his literary work is the History of the Battle of Avarair. He speaks of this battle, which took place between the Armenians and Persians in 451 as an eye witness. The history is divided into seven chapters where the author, in a fine literary style, tells of Elisha is translated into English by C. J. Neumann, into Italian by Guiseppe Cappelletti, into French by V. Langlois.

1. History of the Patriarch John of Jerusalem, p. 79
Cf. Ozanian, K. History of the Armenian Literature
p. 191

blasphemy, the spiteful and revengeful, the robbery, theft, the strife against evil, the comparison between the Old and New. There are also nine church rules handed down to us under the name of Manassian which, according to the historian Archbishop S. Orbelian, were passed in a council held at Dvin, in 483. "Through his advice", it is said, "Vahan Mamigonian, the Marzban, rebuilt the churches that had been destroyed by the enemies, and accomplished many other useful works." He died in 490.

Elisha is one of the famous ancient Armenian historians. Nothing is known about his youth. He was a relative of Vartan the Brave, the Armenian military commander-in-chief, and was a secretary to him in his army. The masterpiece of his literary work is the History of the Battle of Avarair. He speaks of this battle, which took place between the Armenians and Persians in 481 as an eye witness. The history is divided into seven chapters where the author, in a fine literary style, tells of Elisha is translated into English by G. J. Neumann, into Italian by Giuseppe Cappellotti, into French by V. Langlois.

I. History of the Patriarch John of Jerusalem, p. 79
G. J. Neumann, E. History of the Armenian Literature
p. 191

Elisha has also some purely religious works written in the same fine literary style, they are, Essay Concerning the Celibates, Commentary of Joshua and Judges, Commentary of the Lord's Prayer, Essays on the Baptism of Christ, the Transfiguration, the Crucifixion and the Buria.

After the battle of Avariar, Elisha retired in the Mount Mokes and then in the region of Rushdunis where he died in solitude.

MOSES OF KHOREN

Moses of Khoren is an outstanding figure in ancient Armenia as historical writer. He has been, and is still, known as the father of the Armenian history and literature. He was born in a village called Khoronk, in the region of Ararat. There is no record left concerning his birth and death; he is supposed to have lived between 370-490. He was a person of great talent, a man learned in philosophy and the sciences of his time. Having received his education in foreign countries, he came to Armenia in 441 when Sahag, and Mesrob were dead. He was very badly treated by the Armenian clergy of his time and passed the last years of his life in need and poverty. He died in Daron and was buried in the Saint Apostles' Monastery.

Elisha has also some purely religious works written in the same fine literary style, they are, Essay Concerning the Celibates, Commentary on Joshua and Judges, Commentary of the Lord's Prayer, Essays on the Religion of Christ, the Transfiguration, the Crucifixion and the Burial.

After the battle of Avarair, Elisha retired in the Mount Mokes and then in the region of Mushdunia where he died in solitude.

Moses of Khoren is an outstanding figure in ancient Armenia as historical writer. He has been, and is still, known as the father of the Armenian history and liter-

MOSES
OF
KHOREN

ature. He was born in a village called Khoren, in the region of Avarair. There is no record left concerning his birth and death; he is supposed to have lived between 370-400. He was a person of great talent, a man learned in philosophy and the sciences of his time. Having received his education in foreign countries, he came to Armenia in 441 when Sapor, and Manich were dead. He was very badly treated by the Armenian clergy of his time and passed the last years of his life in need and poverty. He died in Daron and was buried in the Saint Apostles' Monastery.

Moses of Khoren is a writer of notably keen intellect. His famous work is the history of Armenia which, it is said, he finished in 480, using many oral and written sources for its preparation. The history, which comes in the old Armenian language, is divided into three main parts, namely, The Origin of Armenians, The History of Armenians' Ancesters, The Conquest of Armenia by the Armenians. His other works include Geography, History of Hripsimians, History of the Holy Virgin Transfiguration, Grammar,.

MAMPREH
THE
TRANSLATOR

Mampreh was the younger brother of Moses of Khoren who was called the "Translator". The contemporary and modern historians speak of him very highly and present him as the third ablest man, after David Nerkinensis and Moses of Khoren, as a philosopher. He received his education in Alexandria, Athens, and Byzantium, and was highly honored in these places on account of his great mental ability. The two, out of many, of his literary works which have come to us are, The Resurrection of Lazarus and The Entrance of Christ to Jerusalem. The first of these two essays is a beautiful work from the view point of its composition and style. Thomas Ardzruni, and Armenian historian of the ninth century, as -

Moses of Khoren is a writer of notably keen intellect. His famous work is the history of Armenia which, it is said, he finished in 480, using many oral and written sources for its preparation. The history, which comes in the old Armenian language, is divided into three main parts, namely, The Origin of Armenians, The History of Armenians' Ancestors, The Conquest of Armenia by the Armenians. His other works include Geography, History of Hippobolians, History of the Holy Virgin Transfiguration, Grammar.

Mamprer was the younger brother of Moses of Khoren who was called the "Translator".

MAMPREH
THE
TRANSLATOR

The contemporary and modern historians speak of him very highly and present him as the third noblest man, after David Nersisians and Moses of Khoren, as a philosopher. He received his education in Alexandria, Athens, and Byzantium, and was highly honored in these places on account of his great mental ability. The two, out of many, of his literary works which have come to us are, The Resurrection of Lazarus and The Entrance of Christ to Jerusalem. The first of these two essays is a beautiful work from the view point of its composition and style. Thomas Arden, and Armenian historian of the ninth century, as -

cribes to Mampreh another historical writing which, however, is not found. Among the old manuscripts of the Library of Valarshabad there is an essay, The Birth of Christ, which is also ascribed to him.

LAZAR
OF
PHARPI

Lazar of Pharpi is one of the outstanding personalities of the Golden Age. He was of aristocratic origin, born in Pharbe, a village in the region of Ararat, the Georgian prince. In his boyhood he had for him companion Vahan Mamigonian who was almost of the same age with him. He was an autobiographer and we learn many things of him from his own records.

In his youth he devoted himself to the religious life and career and, after many years' study in that line under famous teachers, he was sent to Greece to get a higher education. Lazar stayed there for years and because of his high learning he was given the title 'Rhetor¹ian'. When he returned to Armenia he spent several years in the region of Suni in an ascetic life and then was made, by Vahan Mamigonian, the supervisor of Valarshabad's convent where, by his efforts, the religious learning was indicated. The clergymen of the convent

1. Ormanian, Archbishop M. Armenian Church History, p. 482-485

cribes to Manaster another historical writing which, however, is not found. Among the old manuscripts of the library of Vahramshab there is an essay, 'The Birth of Christ', which is also ascribed to him.

Lasar of Phairi is one of the outstanding personalities of the Golden Age. He was of aristocratic origin, born in Phairi, a village in the region of Anarat, the Georgian

prince. In his boyhood he had for his companion Vahan Memikorian who was almost of the same age with him. He was an autobiographer and we learn many things of him from his own records.

In his youth he devoted himself to the religious life and career and, after many years' study in that line under famous teachers, he was sent to Greece to get a higher education. Lasar stayed there for years and because of his high learning he was given the title 'Hestorian'. When he returned to Armenia he spent several

years in the region of Svan in an ascetic life and then was made, by Vahan Memikorian, the supervisor of Vahramshab's convent where, by his efforts, the religious learning was indicated. The clergymen of the convent

became jealous of him and impeached him to Vahan Mamigonian as a sectarian and heretic. Lazar tried in vain for a long time to justify himself before John Mantakuni, the patriarch. He was obliged, at last, to leave Valarshabad and went to Amida from where he wrote to Vahan Mamigonian his letter to defend himself against the jealousy of the clergy of Valarshabad's convent.

The main literary work of Lazar is his History of Armenia. This book is written in very simple old Armenian. It begins with the stories of Agathangelos and Faustus of Byzantium and tells about the fall of Arsacidae Dynasty, the lives of Sahag and Mesrob, the religious persecution, the history of Elisha and ends with the political activities of Vahan Mamigonian. This work of Lazar is translated into some European languages and the author is highly appreciated.

Besides Lazar of Pharbe and those mentioned before him in this chapter, there were Joseph, of John the Confessor, Priest Leo of Vanand, Musheh of Daron, Dirair Khordzenah, Joseph Balnensis, John Ekelensis, Enoch, Danan, Jeremiah, Tatik, Lazarik, Ardzan Ardruni, and others who were known as translators and readers. All these men helped the church through their literary-religious works and their teachings in the schools.

became jealous of him and impeached him to Vahan Man-
 gonian as a sectarian and heretic. Lazar tried in vain
 for a long time to justify himself before John Manatsian,
 the patriarch. He was obliged, at last, to leave Vah-
 shabad and went to Amid from where he wrote to Vahan
 Manigonian his letter to defend himself against the
 jealousy of the clergy of Vahshabad's convent.

The main literary work of Lazar is his History of
 Armenia. This book is written in very simple old Arme-
 nian. It begins with the stories of Adamkhan and
 Faustus of Byzantium and tells about the fall of Arme-
 nian dynasty, the lives of Sahag and Mesrop, the religious
 persecution, the history of Elisha and ends with the
 political activities of Vahan Manigonian. This work
 of Lazar is translated into some European languages
 and the author is highly appreciated.

Besides Lazar of Pharso and those mentioned before
 him in this chapter, there were Joseph, of John the Con-
 fessor, Priest Leo of Vanand, Bishop of Daron, Bishir
 Khordzash, Joseph Baimenats, John Ekeleats, Enoch,
 Daron, Jeremiah, Tatik, Lazarik, Arshak Andronik, and
 others who were known as translators and readers. All
 these men helped the church through their literary-re-
 ligious works and their teachings in the schools.

CHAPTER V

The Death of Sahag and Mesrob and the
Battle of Avarair

We saw before that Sahag returned to Persarmenia in 421 and in a short time succeeded in creating unity between the divided ministers. As a result of it, they sent a delegation to Bahram V of Persia (420-438) requesting him to enthrone Ardashes, the son of Vrramshabuh, as the king of Armenia. Bahram accepted their request and in 422 Ardashes was made king with the name of Ardashir. The young king with the growth of his age gave himself to debauchery and immoral life. He did not care for his office and paid no attention to the fatherly advice of Sahag. Day by day there grew an enmity in the country against him. At last by a consultation of the majority of the ministers it was decided to depose him through the Persian government. But to do this they needed the aprooval of the highest ecclesiastical authority of the country and coming to Sahag they asked him to co-operate with them. Sahag advised the ministers to have patience with their young king and be prudent not to take such a dangerous step. The debate between the ministers and Catholicos lasted long, each side having its strong argument. At last Sahag refused to agree

CHAPTER V
The Death of Sahag and Mesrop and the
Battle of Avarair

We saw before that Sahag returned to Petraman in 421 and in a short time succeeded in creating unity between the divided ministers. As a result of it, they sent a delegation to Bahram V of Persia (420-438) requesting him to enthronize Ardashes, the son of Vramashapuh, as the king of Armenia. Bahram accepted their request and in 422 Ardashes was made king with the name of Ardashir. The young king with the growth of his age gave himself to debauchery and immoral life. He did not care for his office and paid no attention to the advice of Sahag. Day by day there grew an enmity in the country against him. At last by a consultation of the majority of the ministers it was decided to depose him through the Persian government. But to do this they needed the approval of the highest ecclesiastical authority of the country and coming to Sahag they asked him to co-operate with them. Sahag advised the ministers to have patience with their young king and be prudent not to take such a dangerous step. The debate between the ministers and Catholics lasted long, each side having its strong argument. At last Sahag refused to agree

people, as well as the pious ministers, were exceedingly with the ministers. On account of this refusal to agree with the ministers became angry against him and went out plotting to accuse him before the Persian king, of being in favour of Greek policy. Soon after this, they went in a delegation to Ctesiphon, the capital-city of Persian, to present their accusation to Bahram. The Persian king invited Sahag and Ardashir from his throne and deprived also Sahag of his pontificate. Both the properties of the Armenian King and the house of Patriarch were confiscated and they themselves were kept in Ctesiphon. About three years after this, Bahram gave Sahag freedom and established him in his patriarchal office in a limited authority, that is, he was allowed to conduct religious works only. For the external and civil affairs of the pontificate, he assigned a Syriac by the name of Ahamuel. The main work of the person in this office was to associate with the Persian governor, called 'Marzban', to supervise the distribution of the production, the tax collectors, the courts, the secular officers and the ordinations. Before Sahag's departure, Bahram invited him to his court and granted him certain privileges. Sahag returned to Armenia and took charge of his religious office. The clergy and the

with the ministers. On account of this refusal to agree with the ministers became angry against him and went out plotting to accuse him before the Persian king, of being in favour of Greek policy. Soon after this, they went in a delegation Ctesiphon, the capital-city of Persia, to present their accusation to Bahman. The Persian king invited Bahman and Artabanus from his throne and deprived also Bahman of his pontificate. Both the properties of the Armenian king and the house of Artabanus were confiscated and they themselves were kept in Ctesiphon. About three years after this, Bahman gave Bahman freedom and established him in his patriarchal office in a limited authority, that is, he was allowed to conduct religious works only. For the external and civil affairs of the pontificate, he assigned a Syrian by the name of Abanahel. The main work of the person in this office was to associate with the Persian governor, called 'Marzban', to supervise the distribution of the production, the tax collectors, the courts, the secular officers and the ordinations. Before Bahman's departure, Bahman invited him to his court and granted him certain privileges. Bahman returned to Armenia and took charge of his religious office. The clergy and the

people, as well as the pious ministers, were exceedingly glad to enjoy the presence of their beloved patriarch again once more.

Now Sahag extended his useful authority over the educational and religious work of Armenia, as before, and visited the schools and the churches everywhere in the country, with his fine orders and advice to guide and encourage them into the sublime principles of Christianity. Beside this, and in spite of his advanced age, he was also interested in the defence of the rights and the holy doctrines of the general church.

COUNCIL
OF
EPHESUS
431 A.D.

In the year 428 Nestorius of Germanica, a student of the school of Antioch, succeeded Sisinnius as bishop of Constantinople. He taught a new doctrine, the main principles of which were that Christ had two natures, human and divine, and that these two natures were entirely different, separate from each other. The virgin Mary he said, gave birth to the human nature of Christ only and she did not have anything to do with the divine. The Person born at the Incarnation could not be God, it must have been a human being only; but to him the Logos some time was joined. The school of Alexandria arose against this doctrine and the Third Oecumenical Council was called

people, as well as the pious ministers, were exceedingly glad to enjoy the presence of their beloved patriarch again once more.

Now Bahay extended his useful activity over the educational and religious work of Armenia, as before, and visited the schools and the churches everywhere in the country, with his fine orders and advice to guide and encourage them into the sublime principles of Christianity. Beside this, and in spite of his advanced age, he was also interested in the defence of the rights and the holy doctrines of the general church.

In the year 438 Nestorius of Germanicus, a student of the school of Antioch, succeeded Basilianus as bishop of Constantinople. He taught a new doctrine, the

COUNCIL
OF
EPHESUS
431 A.D.

main principles of which were that Christ had two natures, human and divine, and that these two natures were entirely different, separate from each other. The virgin Mary he said, gave birth to the human nature of Christ only and she did not have anything to do with the divine. The person born at the incarnation could not be God, it must have been a human being only; but to him the Logos name was joined. The school of Alexandria arose against this doctrine and the Third Oecumenical Council was called

Nestorius was anathematized as a heretic and was exiled.

The church of Armenia did not take a direct part in this council mainly on account of her troubles within herself and with Persia. The decisions of the council of Ephesus were sent to Sahag through the two Armenian young men, John Ekelensis and Joseph Palnensis, who were students in Byzantium during this time.

Nestorians being persecuted in the west had begun to take refuge in the east trying to spread the writings of Theodore of Mopsuestia in Syrian, Persian and Armenian languages. Sahag was careful to check the spread of these writings. He gave order to the churches everywhere in Armenia to drive out the followers of Nestorius and persecute them severely, and his orders were carried out by the churches faithfully.

The head defenders of the Ephesian Creed, namely Cyril of Alexandria, Proclus of Constantinople and Acacius of Melitene, hearing that Nestorius had entered into Armenia with their books, by the end of 434 wrote letters to Sahag warning him against them. Sahag, with the assistance of Mesrob, called a Council of Bishops and Priests in Ashdishad where he brought up the question for discussion. All the members of the council professed their fidelity to the holy principles of christianity, taught

Nestorius was anathematized as a heretic and was exiled.

The church of Armenia did not take a direct part in this council mainly on account of her troubles within herself and with Persia. The decisions of the council of Ephesus were sent to Sahag through the two Armenian

young men, John Ekelehi and Joseph Palmenai, who were students in Byzantium during this time.

Nestorians being persecuted in the west had begun to take refuge in the east trying to spread the writings of Theodore of Mopsuestia in Syrian, Persian and Armenian languages. Sahag was careful to check the spread of these writings. He gave order to the churches everywhere in Armenia to drive out the followers of Nestorius and persecute them severely, and his orders were carried out by the churches faithfully.

The head defenders of the Ephesian Creed, namely Cyril of Alexandria, Proclus of Constantinople and Acacius of Melitene, hearing that Nestorius had entered into Armenia with their books, by the end of 434 wrote letters to Sahag warning him against them. Sahag, with the assistance of Mesrob, called a Council of Bishops and Priests in Ashdishad where he brought up the question for discussion. All the members of the council professed their fidelity to the holy principles of Christianity, taught

by Gregory the Illuminator and his successors, and promised to use their authority to stop, if necessary severely the teaching of the Nestorian false doctrines, as they already had done before. The decision of the council was written to all churches with exhortations.

Before and during this time the relationship between the churches of Byzantine and Armenia was very satisfactory. In the year 431 Maximian, bishop of Constantinople, with the regulation of the council of Ephesus sent a fine copy of the Bible to Sahag, as a gift of friendship. This was known to be one of the best texts which, as some historians think, Maximian wanted to have translated into Armenian, without having a positive idea of the text that had been translated already many years ago. On the arrival of this new text, from Constantinople, Sahag and Mesrob, with the assistance of other interpreters, made a comparison of it with the Greek text from which the Armenian Bible had been translated. It is not recorded whether they found any important differences between them or not, but in most probability they did not. The report of Moses of Khoren and C. R. Gregory, according which Sahag and Mesrob made an entirely new translation of this text, can be disproved by the fact that the old translation of the Armenian Bible was completed and

by Gregory the Illuminator and his successors, and proved to be their authority to stop, it necessary never-
ly the teaching of the Nestorian false doctrine, as they
already had done before. The decision of the council

was written to all churches with exhortations.

Before and during this time the relationship between

the churches of Byzantine and Armenia was very satisfactory. In the year 431 Maximian, bishop of Constantinople, with the sanction of the council of Ephesus sent a rich
copy of the Bible to Sahag, as a gift of friendship.

This was known to be one of the best texts which, as some
historians think, Maximian wanted to have translated into
Armenian, without having a positive idea of the text that
had been translated already many years ago. On the contrary

all of this new text, from Constantinople, Sahag and Mes-

rop, with the assistance of other interpreters, made a
comparison of it with the Greek text from which the Ar-

menian Bible had been translated. It is not recorded

whether they found any important differences between

them or not, but in most probability they did not. The

report of Moses of Khoren and G. A. Gregory, according

which Sahag and Mesrop made an entirely new translation

of this text, can be disproved by the fact that the old

translation of the Armenian Bible was completed and

final being already in use for almost thirty years.

Sahag was, as we saw before, deeply interested in religious education for the good leadership of the Armenian Church. He was doing his best that the Armenian young men of dependable character should get the best possible religious knowledge of the time.

In this desire, Sahag, after the return of the Armenian students from Byzantium, decided to send two other groups of students, one to the same place and another to Alexandria, to complete the education that they had received in the schools of the mother country. The main aim of these students was to be to get in those foreign countries, the best orthodox knowledge in christian doctrine and church tradition. The school of Alexandria was known for its orthodox spirit in christian faith and for its great men like Athanasius, Cyril, and Theophilus. There was a kinship relation between the church of Armenia and the seat of Alexandria. The Armenian church, through the orthodox teachings of its leaders, had always been following the same doctrine with that of Alexandria, keeping herself away from the heresies that were so often revealed in the school of Antioch and in other parts of Byzantium. The doctrine of Alexandria was always recognized by the Armenian candidates of the higher education

final being already in use for almost thirty years. Sabag was, as we saw before, deeply interested in religious education for the good leadership of the Armenian Church. He was born his best that the Armenian young men of dependable character should get the best possible religious knowledge of the time.

In this desire, Sabag, after the return of the Armenian students from Byzantium, decided to send two other groups of students, one to the same place and another to Alexandria, to complete the education that they had received in the schools of the mother country. The main aim of these students was to go to the foreign countries, the best orthodox knowledge in Christian doctrine and church tradition. The school of Alexandria was known for its orthodox spirit in Christian faith and for its great men like Athanasius, Cyril, and Theophilus. There was a kinship relation between the church of Armenia and the seat of Alexandria. The Armenian church, through the orthodox teachings of its leaders, had always been following the same doctrine with that of Alexandria, keeping herself away from the heresies that were so often revealed in the school of Antioch and in other parts of Byzantium. The doctrine of Alexandria was always recognized by the Armenian candidates of the higher education

would, particularly in the Golden Age, prefer the Alexandrian school to those in the other parts of the Empire, in spite of the fact that most of the famous translators had received their education in Athens, Constantinople, etc.

In the year 437 Shamuel died, after his five years of unworthy and harmful presence in that high religious office. The Armenian ministers, having had experience with him and other men like him, did not dare and did not want to apply to Braham for another one to take his place. They had in mind Sahag whom they trusted with all their hearts, notwithstanding that they had once treated him so badly. With a sincere penitence they came to Sahag and requested him to take up the political office of Shamuel, promising to supply all the expenses by their own means. "We sinned before heaven and against thee," they said, "and ask thy forgiveness. Remember Gregory who forgave all the sufferings that had been done unto him." Sahag answered them that he already had forgiven them their un-christian acts in the christian spirit but could not trust them any more. Then he told them all about the vision that he had seen before his ordination, "according which," said he "it was the will of God that the priesthood in the lineage of St. Gregory, and

1. Lazar of Pharbe, History of Armenia and Vahan Mamigonian, p. 27

would, particularly in the Golden Age, prefer the Alex-
andrian school to those in the other parts of the Empire,
in spite of the fact that most of the famous translators
had received their education in Athens, Constantinople,
etc.

In the year 437 Shammal died, after his five years
of unworthy and painful presence in that high religious
office. The Armenian ministers, having had experience
with him and other men like him, did not dare and did
not want to apply to Braham for another one to take his
place. They had in mind Braham whom they trusted with
all their hearts, not withholding that they had once
treated him so badly. With a sincere penitence they came
to Braham and requested him to take up the political of-
fice of Shammal, promising to supply all the expenses
by their own means. "We sinned before heaven and against
thee," they said, "and ask thy forgiveness. Remember
Gregory who forgave all the sufferings that had been done
unto him." Braham answered them that he already had for-
given them their un-Christian acts in the Christian spirit-
it but could not trust them any more. Then he told them
all about the vision that he had seen before his ordi-
nation, "according which," said he "it was the will of God
that the priesthood in the lineage of St. Gregory, and

the Arsacidæ dynasty of Armenia should be ended.^{1.} The ministers, while reverently listening to him, fell into deep sorrow and left Sahag with tear in their eyes. They went away and did not raise the question of a new Catholicus any more. Upon Sahag's refusal to accept the office left vacant by Shamuël, it was taken charge of by a certain Surmak.

A year after this, Bahram, the king of Persia died and was succeeded by Jazdgerd II (438-357). In the very beginning of his reign he prepared for war against the Greeks. The Persian armies marched toward Nisibis from the south and toward the west through the central Armenia, invading the country. But this was not all. "Jazdgerd was not satisfied with the mere invasion of Armenia," says A. Dowling, "he also sought to separate it from Constantinople in religious ties. The strict prohibition of the Greek language was enforced on Armenians under severe penalties."^{2.} The monastery of Badre-

THE DEATH
OF
SAHAG

vand, where Sahag was living, was on the way of the Persian armies, therefore, the disciples of Sahag undertook to take him away from his dangerous place. Sahag was about ninety years old now and was sick. He was taken to a village,

1. Armenian Sopers II, p.34. Ormanian, M. Arch. Armenian Church History, p. 318

2. A. Dowling, The Armenian Church, p. 58

the Arsacidæ dynasty of Armenia should be ended." The ministers, while reverently listening to him, fell into deep sorrow and left Sahag with tear in their eyes. They went away and did not raise the question of a new Catholicos any more. Upon Sahag's refusal to accept the office left vacant by Shammuel, it was taken charge of by a certain Gurmak.

A year after this, Bahram, the king of Persia died and was succeeded by Jazagerd II (438-457). In the very beginning of his reign he prepared for war against the Greeks. The Persian armies marched toward Media from the south and toward the west through the central Armenia, invading the country. But this was not all. "Jazagerd was not satisfied with the mere invasion of Armenia," says A. Dowling, "he also sought to separate it from Constantinople in religious ties. The strict prohibition of the Greek language was enforced on Armenians under severe penalties." The monastery of Badrevand, where Sahag was living, was on the way of the Persian armies, therefore, the disciples of Sahag undertook to take him away from his dangerous place. Sahag was about ninety years old now and was sick. He was taken to a village,

THE DEATH
OF
SAHAG

I. Armenian Script II, p. 34. Ormanian, M. Arch. Armenian Church History, p. 318
S. A. Dowling, The Armenian Church, p. 58

in the mountains, called Pulour. Several days after his arrival there, "He died a peaceful death," says Gorioun, "having served his heavenly Lord faithfully and fruitfully." ^{1.} A great multitude of bishops, priests and high officers carried his body to Ashdishad and buried it there in deep reverence.

By the death of Sahag, the Armenian clergy lost its wise and good head leader, the court lost its true patriot and political leader, and the nation lost a tender father.

His services to his nation and country in every line had been great. As great was his sweet memory in the hearts of all. Even those who, once, had been enemies to him could not conceal their sorrow for his absence.

After this, Mesrob conducted the patriarchal affairs, as the vicar of Sahag, much as he had done in his lifetime. It is said that Mesrob, being sorely affected by the death of his beloved friend and guide Sahag, lived only six months after him and died in Valarshabad. His body was buried in Oshakan, a village to the east of Mount Ararat, and his tomb remains till the present time as a vivid memory of his blessed life. The death

1. Gorioun, The Life of St. Mesrob, p. 41 Bazar of Pahrbe, History of Armenian and Vahan Mamigonian, p. 38

in the mountains, called Pulour. Several days after his arrival there, "he died a peaceful death," says Gordon, "having served his heavenly lord faithfully and fruitfully." A great multitude of bishops, priests and high officers carried his body to Ashdod and buried it there in deep reverence.

By the death of Sahag, the Armenian clergy lost its wise and good head leader, the court lost its true patriot and political leader, and the nation lost a tender father.

His services to his nation and country in every line had been great. As great was his sweet memory in the hearts of all. Even those who, once, had been enemies to him could not conceal their sorrow for his absence.

After this, Mesrop conducted the patriarchal affairs as the vicar of Sahag, much as he had done in his lifetime. It is said that Mesrop, being sorely affected by the death of his beloved friend and guide Sahag, lived only six months after him and died in Velazabad. His body was buried in Gabakan, a village to the east of Mount Ararat, and his tomb remains till the present time as a vivid memory of his blessed life. The death

of Sahag, in most probability, took place on the seventh day of September 438 and that of Mesrob occurred on the seventeenth of February 439. These two great personalities, Sahag and Mesrob, rendered to the Armenian nation their possible best services in literature, in education and in religion. They were the founders of the Golden Age of Armenia, and ever lived in the memory of Armenian.

JOSEPH
OF
HOLITSIM

Among the many faithful disciples of Sahag and Mesrob there was a certain Joseph of Holitsim. The date of his birth is not known, but it is told that he was born in a village called Holitsim, in the region of Vaiotz Dzor. Though hardly known to the nation, he was well known to the great leaders of the country to be a man of christian character, able, good and faithful. Mesrob died and, his well being taken as law, Joseph was his successor according to Mesrob's last wishes, and was made the vicar of Catholicos and conducted the responsible work of the seat.

As to his position in the church, before he came to occupy the patriarchal seat, there are the following reports. Lazar of Pharbe writes of him, "Mesrob was, by his own order, succeeded by St. Joseph who was of a vil-

1. Fr. Yerebets, *History of Holitsim*, p. 13
2. Moses of Khoren, *Works*, v. 571
3. Corleum, *The Life of St. Mesrob*, p. 45

of Sahag, in most probability, took place on the seventh day of September 438 and that of Mesrop occurred on the seventeenth of February 438. These two great personalities, Sahag and Mesrop, rendered to the Armenian nation their possible best services in literature, in education and in religion. They were the founders of the Golden Age of Armenia, and ever lived in the memory of Armenians.

Among the many faithful disciples of Sahag and Mesrop there was a certain Joseph of Holicaim. The date of his birth is not known, but it is told that he was born in a village called Holicai, in the region of Vahag Dzer. Though hardly known to the nation, he was well known to the great leaders of the country to be a man of Christian character, able, good and faithful. Mesrop died and his well being taken as law, Joseph was his successor according to Mesrop's last wishes, and was made the vicar of Catholics and conducted the responsible work of the seat.

As to his position in the church, before he came to occupy the patriarchal seat, there are the following reports. Lazar of Pharpe writes of him, "Mesrop was, by his own order, succeeded by St. Joseph who was of a vil-

JOSEPH
OF
HOLICAIM

lage called Holitsim, in the region of Yotz Dzor.^{1.}

Moses of Khoren says, "By the order of St. Mesrob the patriarchal seat was occupied by his disciple Joseph² was a priest of Holitsim village." Gorioun writes about him, "and they elected the main superintendents,^{3.} first Joseph and second Johnan, to become vicars."

He was spoken of as 'priest', probably, because he was married or to show that he was a clergyman. No matter what his origin and previous occupation were, it is obvious that he became the vicar of the patriarchal seat, with or without ordination.

The Persian government recognizaeð Catholicos Joseph to be in charge of both religious and political affairs of his seat, that is, he was granted full authority of patriarchate.

As a result of the harmful religious
COUNCIL OF SHAHABIVAN
leaderships of Surmal, Burkisho and Shamuel, certain disorders had arisen in the Armenian Church which Joseph had to face and check. To do this, he called a council in Shahabivan, a village in the region of Bakrevand. This council took place, it is said, in 444, in the sixth year of

1. Fr. Tournebize, Histoire Politique et Religieuse de L'Arm. p. 378-382. Lazar of Pharbe, History of Armenia and Vahan Mamigonian, p. 18
2. Moses of Khoren, Works, p. 271
3. Gorioun, The Life of St. Mesrob, p. 46

1. large called Hovhann, in the region of Kots Dzor.
 Moses of Khoren says, "By the order of St. Mesrop
 the patriarchal seat was occupied by his disciple Joseph
 2. ep was a priest of Hovhann village." Gortoun writes
 about him, "and they elected the main superintendants,
 3. first Joseph and second John, to become vicars."
 He was spoken of as 'priest', probably, because he was
 married or to show that he was a clergyman. No matter
 what his origin and previous occupation were, it is
 obvious that he became the vicar of the patriarchal
 seat, with or without ordination.
 The Persian government recognized Catholics
 Joseph to be in charge of both religious and political
 affairs of his seat, that is, he was granted full author-
 ity of patriarchate.

As a result of the harmful religious
 leadership of Surmel, Burkisho and Sham-
 nel, certain disorders had arisen in the
 Armenian Church which Joseph had to face
 and check. To do this, he called a council in Shabat-
 van, a village in the region of Bakrevand. This coun-
 cil took place, it is said, in 444, in the sixth year of

- I. Fr. Tournet, Histoire Politique et Religieuse de
l'Arm. p. 378-382. Levet of Tharpe, History of
Armenia and Vahan Mamigonian, p. 18
 2. Moses of Khoren, Works, p. 271
 3. Gortoun, The Life of St. Mesrop, p. 46

the reign of Jazdgerd II. There was present at the council forty bishops, princes, generals, prefects, ministers, priests, deacons and many others. The need of Armenia being considered very carefully, there was passed a severe law made of twenty articles. This law was dealing with three classes of men, namely the aristocrats, the common people and the heretics. Certain regulations were made and any act against them was punished without condition. As to the kind of punishment, the guilt of a member of the high class was to be punished by paying pecuniary ransom, that of a common by beating and that of a heretic by exile. The pious people were put under moral obligation to watch and help the church, to find out the heretics and to use the established law against them to stop their errors.

In the twenty articles an important place was given to marriage questions, the Law of Moses being recognized to be the basis. In this respect Lev. 20, 17, 11, 12, 14 and 21 verses were mentioned. All the law passed in this council of Shahabivan was put into effect by the church through the assistance of the civil authority everywhere in the country.

COUNCIL
OF
ARDASHAD
DEC. 449

The year 449-450 was a very restless period for Armenians. Jazdgerd II, under the influence of the Magi of Zoroastrian religion

the reign of Javadzard II. There was present at the council all forty bishops, princes, generals, prefects, ministers, priests, deacons and many others. The need of Armenia being considered very carefully, there was passed a law made of twenty articles. This law was dealing with three classes of men, namely the aristocrats, the common people and the heretics. Certain regulations were made and any act against them was punished without condition. As to the kind of punishment, the guilt of a member of the high class was to be punished by paying pecuniary ransom, that of a common by beating and that of a heretic by exile. The pious people were put under moral obligation to watch and help the church, to find out the heretics and to use the established law against them to stop their errors.

In the twenty articles an important place was given to marriage questions, the law of Moses being recognized to be the basis. In this respect Lev. 20, 17, 11, 12, 14 and 21 verses were mentioned. All the law passed in this council of Shahabiyah was put into effect by the church through the assistance of the civil authority everywhere in the country.

THE YEAR 449-450 WAS A VERY RESTLESS PERIOD
OF
ARMENIA. JAVADZARD II, UNDER THE IN-
FLUENCE OF THE HAND OF ZOROASTRIAN RELIGION

addressed an invitation to the leaders of Armenia to abandon the christian religion and to adopt the worship of the sun and of fire. He published also an Edict by which he made Zoroastrianism obligatory to all of his tributary countries, including Armenia. Upon the arrival of the Edict in Armenia, Catholicos Joseph, bishops and faithful ministers, considering the seriousness of the existing condition, thought it necessary to call a council of the leaders of nation to confer about the attitude they should take toward Persia. This council took place in the royal city of Ardashad (Artaxata) in December 449. In the leading body present, there are mentioned, especially, Priest Levontius, Melideh of Manavazakert, Eznik, Bishop Surmak of Buznuni, Vasag Suni, the governor of Armenia, Vartanes of Mamigonian, the commander-in-chief of the Armenian army, Vahan Amaduni and others.

The council, after long deliberation, voted unanimously to answer Jazdgerd with a letter embodying the following three main points. First, that the Armenians are and will remain faithful to the Persian government in their political allegiance, second, that they cannot and will not renounce christianity and worship the elements of nature, such as, the sun, the wind or the fire, and Thire, that they are ready, if necessary

addressed an invitation to the leaders of Armenia to abandon the Christian religion and to adopt the worship of the sun and of fire. He published also an Edict by which he made Zoroastrianism obligatory to all of his tributary countries, including Armenia. Upon the arrival of the Edict in Armenia, Catholicos Joseph, bishops and faithful ministers, considering the seriousness of the existing condition, thought it necessary to call a council of the leaders of nation to confer about the attitude they should take toward Persia. This council took place in the royal city of Ardahan (Artsak) in December 449. In the leading body present, there are mentioned, especially, Priest Levontius, Melik of Manavazkert, Ezrik, Bishop of Samur, Vassag Goul, the governor of Armenia, Vartanes of Mamigonian, the commander-in-chief of the Armenian army, Vahan Asaduni and others. The council, after long deliberation, voted unanimously to answer Darius with a letter embodying the following three main points. First, that the Armenians are and will remain faithful to the Persian government in their political allegiance; second, that they can not and will not renounce Christianity and worship the elements of nature, such as, the sun, the wind or the fire, and third, that they are ready, if necessary

to die for their faith. The letter was prepared there in the council couched in fine language and presenting an apologetic of christianity as the only divine and true religion from which they could never be separated. The last words of that letter are as follows:- "Here we have delivered our whole body into thy hands, do unto us quickly what thou art going to do, from ^{1.}thee anguish and from us endurance, thy sword and our heads." Before the council was closed, they all promised reverently in the holy name of God and Lord Jesus to remain faithful to christianity till the end of their lives.

When the unexpected letter reached Jazdgerd it made him exceedingly angry. He immediately called the court members, the head Magi and Mihrnerseh, the general, for consultation. Almost all of them tried to stir the Jazdgerd's anger against Armenians, so much as to make him give a royal command to invade Armenia, right away.

But he thought it wiser to call the head ministers of Armenia to Ctesiphon and have them express the attitude of their nation personally. He also called the princes of Iberia and Albania to consider the same religious question. Upon the arrival of the decrees, delegations of the three nations came together to decide their attitude toward Jazdgerd. In a long conference about the

1. K. Mesrob, History of the Armenian Church, p. 170

to die for their faith. The letter was prepared there in the council couched in fine language and presenting an apologetic of Christianity as the only divine and true religion from which they could never be separated. The last words of that letter are as follows:—"Here we have delivered our whole body into thy hands, do unto us quickly what thou art going to do, from thee and from us endurance, thy sword and our heads." Before the council was closed, they all promised reverently in the holy name of God and Lord Jesus to remain faithful to Christianity till the end of their lives.

When the unexpected letter reached Jazgared it made him exceedingly angry. He immediately called the court members, the head Magi and Mithras, the general, for consultation. Almost all of them tried to stir the Jazgared's anger against Armenians, as much as to make him give a royal command to invade Armenia, right away. But he thought it wiser to call the head ministers of Armenia to Ctesiphon and have them express the attitude of their nation personally. He also called the princes of Iberia and Albania to consider the same religious question. Upon the arrival of the deacons, delegations of the three nations came together to decide their attitude toward Jazgared. In a long conference about the

matter, it was concluded that it was more prudent to go than to invite war upon their countries. Therefore, with great trust in God, those who were invited by name left Armenia for Ctesiphon. They were Vasag Suni, Ner-shabuh Ardzruni, Ardak Rushduni, Kadisho Khorkhoruni, Vartanes Mamigonian, Ardak Mokatsi, Vahan Amaduni, Kiut Vahevuni and Shumavon Antzevastsi. All these great men of the country, when ready to leave, gathered in Valarshabad and in an effective ceremony were blessed by the Catholicos Joseph and prayers were offered for them by the clergy and the people.

Armenians knew that Jazdgerd was preparing a great army to begin war in the spring of the following year, so they also began to make preparations to resist. The people were invited to fast and offer prayers for divine help in the coming great war. Vantanes had organized the Armenian army as "The Army of the Professed Christians"

Jazdgerd treated the Armenian ministers very inhumanly in Ctesiphon. "By imprisonments and threats," says A. Dowling, "he made them promise that they would, on their return home, spread the doctrine of Zoroasterianism fire worship."¹

¹ A. Dowling, The Armenian Church, p. 58

matter, it was concluded that it was more prudent to
 no than to invite war upon their countries. Therefore,
 with great trust in God, those who were invited by name
 left Armenia for Ctesiphon. They were Vassag Suni, Her-
 ebadad Ardshiruni, Ardak Inshiruni, Kadisho Khorkhuni,
 Vartanes Mamigonian, Ardak Mokret, Vahan Arshuni, Ektu
 Vahuni and Shumavon Anzevatsai. All these great men
 of the country, when ready to leave, gathered in Valar-
 shabad and in an effective ceremony were blessed by the
 Catholicos Joseph and prayers were offered for them by
 the clergy and the people.

Armenians knew that Zardgerd was preparing a great
 army to begin war in the spring of the following year,
 so they also began to make preparations to resist. The
 people were invited to fast and offer prayers for divine
 help in the coming great war. Vartanes had organized

the Armenian army as "The Army of the Professed Christians."
 Zardgerd treated the Armenian ministers very inhuman-

ly in Ctesiphon. "By imprisonments and threats," says
 A. Dowling, "he made them promise that they would, on
 their return home, spread the doctrine of Zoroastrian-
 ism five worship."

They returned to Armenia with a body of 700 Magi who were to destroy the christian churches and establish Zoroasterianism among the Armenians. Upon their arrival, in the end of 450 a council was called at Shahabivan, presented by the clergy, the ministers and the other leaders of the Armenian nation. All the members bound themselves by an oath to remain faithful to christianity and organized a Holy League to fight against Jazdgerd for the defence of their religion. The Persian Magi were persecuted and driven out of the country. The whole military forces of Armenia were given order by Vartanes to be ready for war. The Persians, though, postponed their attack on account of the winter.

It was now spring of 451 and the news came that a great Persian army was being moved to the regions of

Hera and Zarevand. Vantanes hastened to give the necessary orders to his fellow officers to encamp

their armies near the town of Avarair, in the field of Shavarshan where the River Dulmutt passes. They gathered

there their soldiers, numbering 66, 000 all of them fighting men who were ready to die in defence of the Holy Faith. The final organization and completion of the army were finished on Friday of the great festival of Pentecost. There were present in the army Catholicos

They returned to Armenia with a body of 700 Magi who were to destroy the Christian churches and establish Noroseterianism among the Armenians. Upon their arrival, in the end of 450 a council was called at Shushan, presided by the clergy, the ministers and the other leaders of the Armenian nation. All the members bound themselves by an oath to remain faithful to Christianity and organized a Holy League to fight against the Persians for the defence of their religion. The Persians had been persecuted and driven out of the country. The whole military forces of Armenia were given order by Vartan to be ready for war. The Persians, though, postponed their attack on account of the winter. It was now spring of 451 and the news came that a great Persian army was being moved to the regions of Arts and Erevan. Vartan hastened to give the necessary orders to his fellow officers to strengthen their armies near the town of Avarait, in the field of Shavarshan where the River Barmut passes. They gathered there their soldiers, numbering 65,000 all of them fighting men who were ready to die in defence of the Holy Faith. The final organization and completion of the army were finished on Friday of the great festival of Pentecost. There were present in the army Catholics

Joseph, Priest Levontius and many others of the clergy. Impressive addresses were made by Levontius and Varatnes. In the evening of the same day religious services were performed and those unbaptized were baptized late at night. In the morning prayer meetings were held, the Mass was offered and the whole army received the sacrament of the Holy Communion.

Early Saturday morning, May 26, 451 the battle began between the Armenian army of 66, 000 and the Persian army of 200,000 soldiers, and lasted one day. The Armenian army was commanded mainly by two commanders namely, Vartanes Mamigonian and Marzban Vasag. The latter, although he had made the people believe that he really was a defender of christianity, had secretly made agreements with Jazdgerd to betray the Armenian army, and did so. Vartanes, who did not quite trust Vasag, had his army on the left arm, the most dangerous side, that he might watch ~~zag~~'s army. In the most decisive hour of the war, Vasag betrayed his country and the nation at the hand of the merciless enemy. According to a secret arrangement previously made with the Persian general Mooshkan Nussalavourt, he joined the Persians with his army. Vartanes Mamigonian with his faithful army fought against them valiantly till evening.

Joseph, Priest Levontius and many others of the clergy. Impressive addresses were made by Levontius and Vartan. In the evening of the same day religious services were performed and those unbaptized were baptized late at night. In the morning prayer meetings were held, the Mass was offered and the whole army received the sacrament of the Holy Communion.

Early Saturday morning, May 26, 451 the battle began between the Armenian army of 66,000 and the Persian army of 200,000 soldiers, and lasted one day. The Armenian army was commanded mainly by two commanders, namely, Vartan Mamigonian and Markan Vasaq. The latter, although he had made the people believe that he really was a defender of Christianity, had secretly made agreements with Isdagerd to betray the Armenian army, and did so. Vartan, who did not quite trust Vasaq, had his army on the left side, the most dangerous side, that he might watch Vasaq's army. In the most decisive hour of the war, Vasaq betrayed his country and the nation at the hand of the merciless enemy. According to a secret arrangement previously made with the Persian General Mooshkan Nussalavourt, he joined the Persians with his army. Vartan Mamigonian with his faithful army fought against them valiantly till evening.

At last Vartanes was besieged by the Persian forces and was killed; with him fell martyr 1036 confessed christian soldiers, including nine famous generals. The Armenian army was repulsed and the Persian army invaded Armenia with the help of the traitor Vasag and his generals. The country was laid waste by Persian violence and cruelties. The churches and schools were destroyed and the religious life of Armenia seemed about to come to an end.

Jazdgerd appointed a certain Adrormizd as the Marzban of Armenia, under whose control many known clergymen were martyred for the sake of christianity. Catholicos Joseph, Priest Levontius, Bishop Sahag of Reschdouni and several other famous religious leaders and teachers were arrested and sent to Ctesiphon, the capitol-city of Persia, where they were kept in prison for three years and at last were martyred in July 25, 454 near Nischapour of Khorassan, Persia.

The Armenian church observes a day in the memory of the martyr Vartanes the Brave and his companions.

It was many years after this battle of Avarair before the Armenians could secure their political liberty and reorganize the religious and educational work of their country.

At last Vartan was besieged by the Persian forces and was killed; with him fell martyr 1036 confessed Christian soldiers, including nine famous generals. The Armenian army was repulsed and the Persian army invaded Armenia with the help of the first Vazir and his generals. The country was laid waste by Persian violence and cruelties. The churches and schools were destroyed and the religious life of Armenia seemed about to come to an end.

Isidore appointed a certain Adornius as the Mar- than of Armenia, under whose control many known clergy- men were martyred for the sake of Christianity. Cath- olic Joseph, Priest Devotion, Bishop of Resch- bound and several other famous religious leaders and teachers were arrested and sent to Ushak, the capital- city of Persia, where they were kept in prison for three years and at last were martyred in July 25, 434 near Nisapur of Khoresan, Persia.

The Armenian church observes a day in the memory of the martyr Vartan the Brave and his companions. It was many years after this battle of Avarair before the Armenians could secure their political liberty and reorganize the religious and educational work of their country.

PART IV

THE MEDIEVAL PERIOD

Chapter I

The End of Persian Control and the Domination of Arabs
in Armenia

About one and a half centuries after the famous wars of Vartanes and Vahanes, Armenia remained under the Sassanidae domination. The Persian kings of this period, especially the first ones, followed the policy of their predecessors concerning Armenia. They tried to put through the plans for which so much blood was shed during the reign of Jazdgerd and Peroz. The Armenian governors were replaced by the Persians whose main activities were directed to one purpose, namely, to Persianize the Armenians for political and economic exploitation. To succeed in this purpose they used every means, first of all, to substitute christianity for Mazdoeism.

This attitude of the Persian kings, however, did not last very long and the latter part of the period, 579-640, political conditions turned to be favorable for Armenia. A terrible civil war broke out in Persia be-

PART IV THE MEDIEVAL PERIOD

Chapter I

The End of Persian Control and the Domination of Arabs in Armenia

About one and a half centuries after the famous wars of Vartanes and Vahanes, Armenia remained under the Sassanid domination. The Persian kings of this period, especially the first ones, followed the policy of their predecessors concerning Armenia. They tried to put through the plans for which so much blood was shed during the reign of Artabanus and Peroz. The Armenian governors were replaced by the Persians whose main activities were directed to one purpose, namely, to Persianize the Armenians for political and economic exploitation. To succeed in this purpose they used every means, first of all, to substitute Christianity for Mazdaism.

This attitude of the Persian kings, however, did not last very long and the latter part of the period, 529-640, political conditions turned to be favorable for Armenia. A terrible civil war broke out in Persia be-

cause of the throne and the country fell into a dangerous situation. Thereafter the Persian kings began to treat the Armenians very friendly for the sake of their own position. They called back all the Persian governors from Armenia leaving Armenia free to elect their governors by themselves, and no more demanded from them any tribute such as they used to collect. In addition to all this, the Persian kings even found themselves in great need of civil and military aid from Armenia to keep their throne. And the Armenian government helped them several times, at the price of many lives and great financial sacrifices. Thus Chosroes II Barvez (591-628), the grand son of Nooshrevan, being deposed from his throne by Vagran Mihran, the Persian commander-in-chief, applied to his Armenian friend Haigazn Morrig, the Emperor of Byzantium, calling him "father" and asked for military help to reestablish himself on the throne again. The emperor Morrig showed a fine attitude toward the humiliated Persian king. He immediately gave orders to Haigazn Nerses, the greatest commander of the east, to help Barvez. The army of Nerses marched forward to Persia. On their way, their number was increased by the Armenian brigades under the leadership of Mooshegh and Sumpat Pakraduni of Daron. The three commanders

cause of the throne and the country fell into a dangerous situation. Thereafter the Persian kings began to treat the Armenians very friendly for the sake of their own position. They called back all the Persian governors from Armenia leaving Armenia free to elect their governors by themselves, and no more demanded from them any tribute such as they used to collect. In addition to all this, the Persian kings even found themselves in great need of civil and military aid from Armenia to keep their throne. And the Armenian government helped them several times, at the price of many lives and great financial sacrifices. Thus Chosroes II Barzad (591-628), the grand son of Mooshrevan, being deposed from his throne by Vagran Mithran, the Persian commander-in-chief, applied to his Armenian friend Hakagan Moriz, the Emperor of Byzantium, calling him "father" and asked for military help to reestablish himself on the throne again. The emperor Moriz showed a fine attitude toward the humiliated Persian king. He immediately gave orders to Hakagan Nersee, the greatest commander of the east, to help Barzad. The army of Nersee marched forward to Persia. On their way, their number was increased by the Armenian brigades under the leadership of Mooshrevan and Shaput Pakraduni of Daron. The three commanders

entered Persia like a storm and attacked Vahram Mihran who faced them with an army of 40,000. The decisive battle took place in Kantzak on the banks of Balarat river. The famous rebellion was defeated and the leader escaped to the interior of Persia leaving the throne to the deposed king,

During this time, the region of Daron became a subject of war, but the greater part of Armenia was in peace. This, of course, was due to the fact that Persia and Byzantium were reconciled for the time being. It is said that this happy reconciliation between the two countries created a peaceful condition for all the christians of the east such as had not been before for centuries. As long as Chosroes II Barvez and Haigazn Morrig were alive, Armenia enjoyed an unusually comfortable time, so noticeable that a proverb grew in the period, people saying "You are sitting as careless for your safety as if you were in the days of Morrig."

After the death of Morrig, however, the political relationships of the Greeks and Persians were changed and a war broke out between the two nations in 619, the first attacking party being the latter. Emperor Heracles supported by Armenian brigades under the command of general Mujej Kunooni. The army entered Persia and succeeded

entered Persia like a storm and attacked Vahram Mihran who faced them with an army of 40,000. The decisive battle took place in Kantak on the banks of Balasat river. The famous rebellion was defeated and the leader escaped to the interior of Persia leaving the throne to the deposed king.

During this time, the region of Iberia became a subject of war, but the greater part of Armenia was in peace. This, of course, was due to the fact that Persia and Byzantium were reconciled for the time being. It is said that this happy reconciliation between the two countries created a peaceful condition for all the Christians of the east such as had not been before for centuries. As long as Chosroes II Barzid and Mehran Moriz were alive, Armenia enjoyed an unusually comfortable time, so noticeable that a proverb grew in the period, people saying "You are sitting as carefree for your safety as if you were in the days of Moriz."

After the death of Moriz, however, the political relationships of the Greeks and Persians were changed and a war broke out between the two nations in 613, the first attacking party being the latter. Emperor Heraclius supported by Armenian brigades under the command of several famous generals. The army entered Persia and succeeded

in abolishing the Sassanidae dynasty, forcing Chosroes II Barvez to sign a shameful treaty in his own capitol city in 627.

By virtue of this victory, the emperor took the control of Armenia and appointed David Sahrooni as governor (630-636). It was during this period that a new religion appeared in Asia which was destined to bring about great changes in the world. This was Mohammedanism.

A. Mohammed and the Arabian Empire

Mohammed, the founder of the Mohammedan religion, was born in 571 A.D. in Mecca, Arabia. He belonged to a famous Arab family descended from Khora Shidian tribe. The childhood of Mohammed was an unfortunate one. His father died only two months after his birth leaving as heritage five camels, some sheep and a slave. At the age of six he lost his mother Amina also, of whom he was so fond. The poor six year old orphan was adopted by his uncle Abu Talib, the chief of the tribe. Up to the age of twenty-four he made his living as a shepherd and then entered in the service of Khadidjah, one of his relatives, a rich widow. He used to carry caravans of goods to Syria and Palestine for sale, and upon that occasion, came in contact with the Hebrew and Christian

in abolishing the Sassanid dynasty, forcing Chosroes II
Barbar to sign a shameful treaty in his own capital city
in 627.

By virtue of this victory, the emperor took the con-
trol of Armenia and appointed David Smbat as governor
(630-636). It was during this period that a new reli-
gion appeared in Asia which was destined to bring about
great changes in the world. This was Mohammedanism.

A. Mohammed and the Arabian Empire

Mohammed, the founder of the Mohammedan religion,
was born in 571 A.D. in Mecca, Arabia. He belonged to a
famous Arab family descended from Khosro Shidhan tribe.
The childhood of Mohammed was an unfortunate one. His
father died only two months after his birth leaving as
heritage five camels, some sheep and a slave. At the
age of six he lost his mother Aminah alias, of whom he was
so fond. The poor six year old orphan was adopted by
his uncle Abu Talib, the chief of the tribe. Up to the
age of twenty-four he made his living as a shepherd and
then entered in the service of Khadijah, one of his
relatives, a rich widow. He used to carry caravans of
goods to Syria and Palestine for sale, and upon that
occasion, came in contact with the Hebrew and Christian

peoples and learned some of their religions. A few years later he married Khadidjah for financial and other purposes.

Mohammed was subject to occasional melancholy or nervous tortures. This sickness, however, did not affect his general health. He used to spend a few days each year in the rocky solitude of a mountain, several miles away from Mecca, where he devoted himself to fasting, meditation and prayer. He was almost forty years old when he had a vision through which he was commanded "to go and preach". He obeyed the voice and considered himself as a prophet of God to the Arabs. Among the first ones to believe in him were his wife, Khadidjah, her two children Ali and Zeid, his father-in-law, Abu Bakir, and his friend Omar. Through many battles with the Arabs and in the price of continual blood shed he succeeded to establish his new religion known as Islam or Mohammedanism. Islam is included in the Koran, developed and put in order by a second hand during and after the life of the "Arabian Prophet". On 632 Mohammed died in Medineh, Arabia.

The founder of Islam had taught his followers to spread his religion by sword. "It is the sword", it was said, "That opens both the doors of the hell and heaven".

peoples and learned some of their religions. A few years later he married Khadijah for financial and other purposes.

Mohammed was subject to occasional melancholy or nervous troubles. This sickness, however, did not affect his general health. He used to spend a few days each year in the rocky solitude of a mountain, several miles away from Mecca, where he devoted himself to fasting, meditation and prayer. He was almost forty years old when he had a vision through which he was commanded "to go and preach". He obeyed the voice and considered himself as a prophet of God to the Arabs. Among the first ones to believe in him were his wife, Khadijah, her two children Ali and Zaid, his father-in-law, Abu Bakr, and his friend Omar. Through many battles with the Arabs and in the price of continual blood shed he succeeded to establish his new religion known as Islam or Mohammedanism. Islam is included in the Koran, developed and put in order by a second hand during and after the life of the "Arabian Prophet". On 632 Mohammed died in Medina, Arabia.

The founder of Islam had taught his followers to spread his religion by sword. "It is the sword", it was said, "that opens both the doors of the hell and heaven".

His doctrine of sword he had put in the following form:

"Get in war against those who do not believe in Allah and his prophet. Get in war against them till ye conquer them, humiliate them and make them pay the tribute."

"This recommendation was, naturally, pleasing to a war-like people like the Arabs", says father Sahag Der Moves-^{1.}ian, "who were so desirous for pillage and booty". Besides, Koran had helped increase the instinct of the Arabian cruelty by promising the seventh heaven to all those who fell in their war against the infidels. Thus, it commands, "Fight till you annihilate them completely. Some of you shall fall in fighting, but for those who shall die there is an eternal life, and those who survive, will enjoy the victory." This recommendation of war, put forth by Mohammed, was not directed only against the disbelieving Arabs but included all the nations.

Upon the death of Mohammed, Abu-Bakr, took the title "Khalifa"-religious head, which meant the vicar or prophet. He re-organized the fighter and began the "holy war" by a very wide plan. The Mohammedan convert warriors marched forward from Mecca and Medineh with loud repetition of the Moslem creed, "La Illah il ullah, Mohammed

^{el}

1. Sahag Der Movesian, History of Armenia, Vol. II p.374

His doctrine of sword he had put in the following form:
 "Get in war against those who do not believe in Allah
 and his prophet. Get in war against them till ye conquer them, humiliate them and make them pay the tribute."
 "This recommendation was, naturally, pleasing to a war-like people like the Arabs", says Father Sahag Der Movsesian, "who were so restless for pillage and booty".
 Besides, Koran had helped increase the instinct of the Arabian cruelty by promising the seventh heaven to all those who fell in their war against the infidels. Thus, it commands, "Fight till you annihilate them completely. Some of you shall fall in fighting, but for those who shall die there is an eternal life, and those who survive, will enjoy the victory." This recommendation of war, put forth by Mohammed, was not directed only against the disbelieving Arabs but included all the nations.

Upon the death of Mohammed, Abu-Bakr, took the title "Khalifa"-religious head, which meant the vicar or prophet. He re-organized the fighter and began the "holy war" by a very wide plan. The Mohammedan convert warriors marched forward from Mecca and Medina with loud recitation of the Moslem creed, "La ilah il Allah, Mohammed".

I. Sahag Der Movsesian, History of Armenia, Vol. II p. 374

el-resul ullah --There is no god but God and Mohammed is His prophet." They did not know much of their religion but what they were looking for was as to where they were going to find rich countries from where they could get plenty of booty.

The Arabs first of all attacked and invaded the empire of Persia and Byzantium, which were the greatest and the richest empires of the time, but were weakened because of the successive wars. In a short period of ten years, Syria, Palestine, Phoenicia, Mesopotamia, Egypt, and the most flourished regions of the east were humiliated before the Arabs one by one. Encouraged by their success they invaded also Afkhanistan, Turkistan, Beloujistan and reached as far as India. In the three dreadful wars against Persia Jazdgerd III was shamefully defeated, it is said, Dizbon was given to pillage by the Arabs and the famous library of the Persian kings was destroyed and all the books were thrown into the Tigris river in 641. The Arabs kept on their war and invaded all the countries of Africa, and having annihilated the army of visigots they captured the whole of Spain in 713. Thus, in the middle of the eighth century the Arabs had, already invaded as many countries and had

el-resul ulah --There is no God but God and Mohammed is
 His prophet." They did not know much of their religion
 but what they were looking for was as to where they were
 going to find rich countries from where they could get
 plenty of booty.

The Arabs first of all attacked and invaded the em-
 pire of Persia and Byzantium, which were the greatest
 and the richest empires of the time, but were weakened
 because of the successive wars. In a short period of
 ten years, Syria, Palestine, Phoenicia, Mesopotamia,
 Egypt, and the most flourishing regions of the east were
 humiliated before the Arabs one by one. Encouraged by
 their success they invaded also Afghanistan, Turkistan,
 Beloujistan and reached as far as India. In the three
 disastrous wars against Persia, Sassanid III was shamefully
 defeated, it is said, Dison was given to pillage by the
 Arabs and the famous library of the Persian kings was
 destroyed and all the books were thrown into the Tigris
 river in 641. The Arabs kept on their war and invaded
 all the countries of Africa, and having annihilated the
 army of Visigoths they captured the whole of Spain in
 713. Thus, in the middle of the eighth century the
 Arabs had, already invaded as many countries and had

established as large an empire as the Roman empire was once. It extended from India to the Atlantic Ocean and from the Black Sea to the Indian Ocean.

B. Arabs in Armenia

Armenia was now in a dangerous position and there was no way of coming out from it safely. In the middle of the seventh century (640-) an Arabian army of 18,000 led by Abdul Rahman, invaded Armenia by the way of Assyria and reached as far as Daron, the interior part of the country, spreading devastation and massacre everywhere on their way. Diran Mamigonian, an Armenian general gathered a small army of his countrymen and met the army of Abdul Rahman near a town called KurKur. The fight did not last long. He was killed and his army was destroyed. Abdul Rahman marched forward with his army, captured the city of Duin and destroyed it. By his order twelve thousand people of its inhabitants were massacred and thirty-five thousand were driven into captivity on June 6, 642. The historian Sumpat Balasian speaking about these events, says, "during this time Armenia presented a dreadful scene. Its fields were colored by blood, its villages and towns were subjugated

established as large an empire as the Roman empire was once. It extended from India to the Atlantic Ocean and from the Black Sea to the Indian Ocean.

B. Arabs in Armenia

Armenia was now in a dangerous position and there was no way of coming out from it easily. In the middle of the seventh century (640-) an Arabian army of 18,000 led by Abdul Rahman, invaded Armenia by the way of Assyria and reached as far as Diyar, the interior part of the country, spreading devastation and massacre everywhere on their way. Dizan Mamigonian, an Armenian general gathered a small army of his countrymen and met the army of Abdul Rahman near a town called Kamsar. The fight did not last long. He was killed and his army was destroyed. Abdul Rahman marched forward with his army, captured the city of Van and destroyed it. By his order twelve thousand people of its inhabitants were massacred and thirty-five thousand were driven into captivity on June 8, 642. The historian Simeon Balasian speaking about these events, says, "during this time Armenia presented a dreadful scene. Its fields were colored by blood, its villages and towns were subjected

1.
to pillage and fire." The Arabs kept on their invasions and in 647 captured the region of Ararat which was unable to resist. Neither could they expect any help from the Greeks. The wisest way for them, therefore, was to yield to the Arabian control. By an official negotiation with Otman, the third Khalifa, Armenia entered under his subjugation in 647.

Now this agreement between the Armenians and Arabs was not pleasing to the Emperor Constantine II. He decided to invade Armenia and compel the Armenians to accept the Greek confession of religion, by which he hoped to unite the two races for both religious and political purposes. With an army he entered Armenia and reached as far as Duin, where he left a brigade of guardian soldiers and returned. The news reached the Arabian military officials who re-entered Armenia with their soldiers drove out the Greeks and took about two thousand Armenians as hostage. In addition to this, they put upon the people unbearable tributes, (652).

There were two parties now among the Armenians, one being in favor of the Arabian control and the other of the Greek control. The last one was led by Hamazasp Mamigonian who rebelled against the Arabs and declared

1. Sumpat Balasian, History of Armenia, p. 246

to pillage and fire." The Arabs kept on their invasions and in 647 captured the region of Ararat which was unable to resist. Neither could they expect any help from the Greeks. The wisest way for them, therefore, was to yield to the Arabian control. By an official negotiation with Oman, the third Khalifa, Armenia entered under his suzerainty in 647.

Now this agreement between the Armenians and Arabs was not pleasing to the Emperor Constantine II. He desired to invade Armenia and compel the Armenians to accept the Greek confession of religion, by which he hoped to unite the two races for both religious and political purposes. With an army he entered Armenia and reached as far as Dvin, where he left a brigade of Georgian soldiers and returned. The next year the Arabian military officials who re-entered Armenia with their soldiers drove out the Greeks and took about two thousand Armenians as hostages. In addition to this, they put upon the people unbearable tributes, (652).

There were two parties now among the Armenians, one being in favor of the Arabian control and the other of the Greek control. The first one was led by Mamikonian who rebelled against the Arabs and declared

the Greek mandate over Armenia. Otman the Khalifa became indignant over this action of Mamigonian and slaughtered 1, 775 of the Armenian hostages. He was preparing to attack Mamigonian but the ending of his life by the hands of his own country men left his plan unfulfilled. "Worn out by the failure of the senile Otman to curb the misrules of his favorites", says Wm. S. Davis, "a furious band stormed his residence and murdered the ^{1.} eighty-two-year old Khalifa."

Otman was succeeded by Moawia, the founder of Omiad dynasty, who transferred the capitol of Ssracene Empire from Medina to Damascus, thus indicating a profound change in the whole spirit and government of the Istamic dominions, it is said. There he became so influential that in 657, Armenia willingly entered under his dominion. The new Khalifa appointed Gregory Mamigonian, the brother of Hamazasp, governor of Armenia who about twenty-five years controlled the country very peacefully. After that, however, the Greeks began to demand again that Armenia be controlled by them. Armenians naturally refused their demand. They wrote to the Emperor Jastinian II, telling him that they could no longer allow themselves to remain between the two swords, those of the Greeks and

1. Wm. S. Davis, A Short History of the Near East, p.136

the Greek mandate over Armenia. Osman the Khalifa became indignant over this action of Mamloukian and slew-tered 1, 775 of the Armenian hostages. He was preparing to attack Mamloukian but the ending of his life by the hands of his own country men left his plan unfulfilled. "Worn out by the failure of the battle Osman to crush the misrule of his favorites", says Wm. S. Davis, "a furious band stormed his residence and murdered the eighty-two-year old Khalifa."

Osman was succeeded by Mervan, the founder of Omid dynasty, who transferred the capital of Sassanid Empire from Media to Persia, thus indicating a profound change in the whole spirit and government of the Islamic dominions, it is said. There he became an influential that in 637, Armenia willingly entered under his dominion. The new Khalifa appointed Gregory Mamloukian, the brother of Hamazasp, governor of Armenia who about twenty-five years controlled the country very peacefully. After that, however, the Greeks began to demand again that Armenia be controlled by them. Armenians naturally refused their demand. They wrote to the Emperor Justinian II, telling him that they could no longer allow themselves to remain between the two swords, those of the Greeks and

J. Wm. S. Davis, A Short History of the Near East, p. 126

Arabs. He became indignant and sent a big army to invade Armenia. Then he himself came there, invaded the country and appointed Nerseh Gamsaragon governor. He left there 30,000 Greek soldiers and returned to his country taking with him the sons of the Armenian ministers as hostage. But soon after, this, the Arabs returned again and having invaded the country drove out the army of Justinian. Thus, for about half a century, 640-693 Armenia was a subject of war between the Greeks and the Arabs. Gradually, the influence of the Arabs increased in and about Armenia and finally the country became a state of the Arabian Empire.

For more than one and a half centuries, 693-859, Armenia was controlled by the Arabs. The governors were appointed either by the Khalifa of Damascus or that of Bagdad. The governor was called "Emir", whose duty it was to control the Armenians in obedience to the Khalifa and to collect the tributes and send them to the treasury of the empire. He had the right of both the life and death of his subjects. The only good thing in the Arabian control was that it did not attempt to amalgamate the Armenians with the Muslims either religiously or politically by force. Mohammed had taught his followers to those peoples whose religions were based on a revela-

Arabs. He became indignant and sent a big army to invade Armenia. Then he himself came there, invaded the country and appointed Nerses Samasragon governor. He left there 30,000 Greek soldiers and returned to his country taking with him the sons of the Armenian ministers as hostages. But soon after, this, the Arabs returned again and having invaded the country drove out the army of Justinian. Thus, for about half a century, 640-683 Armenia was a subject of war between the Greeks and the Arabs. Gradually, the influence of the Arabs increased in and about Armenia and finally the country became a state of the Arabian Empire.

For more than one and a half centuries, 683-833, Armenia was controlled by the Arabs. The governors were appointed either by the Khalifa of Damascus or that of Bagdad. The governor was called "Emir", whose duty it was to control the Armenians in obedience to the Khalifa and to collect the tributes and send them to the treasury of the empire. He had the right of both the life and death of his subjects. The only good thing in the Arabian control was that it did not attempt to amalgamate the Armenians with the Muslims either religiously or politically by force. Mohammed had taught his followers to those peoples whose religions were based on a revela-

tion. The Jews and Christians were granted the liberty to follow their religions, on the condition, however, that they pay a certain amount of money as tribute.

Armenia had twenty "Emirs", during the period of the Arabian control, of whom some treated the Armenians nicely and others oppressed them very cruelly. It was, generally, under the control of the latter that Armenians rebelled once in a while and were usually subjected to great losses of life and finance. Thus, the emir Sulayman, Bakr, and Hasan losses of life and finance. Thus, the emir Sulayman, Bakr, and Hasan went so far in their extortions that Mooshegh Mamigonian was obliged to rebel against them. He fought them and drove them out of the country gaining freedom for his home from the Arabian Yoke for six years, 780-786. This independence, however, came to an end with Harun-Al-Raschid (786-809), known as the most strong, and ambitions among all the Khalifas descending from Abbasside dynasty. But it was Armenia that suffered under this dynasty most of all. The Khalifas planning to embellish their capitol city, Bagdad, began to exploit and extort their subject countries, especially Armenia, through their emirs. Armenians could stand it no longer. They rebelled. There

There they were brought before the Khalif and

tion. The Jews and Christians were granted the liberty to follow their religions, on the condition, however, that they pay a certain amount of money as tribute. Armenia had twenty "Bakhs", during the period of the Arabian control, of whom some treated the Armenians nicely and others oppressed them very cruelly. It was, generally, under the control of the latter that Armenians rebelled once in a while and were usually subjected to great losses of life and finance. Thus, the emir Sulayman, Bakr, and Hassan losses of life and finance. Thus, the emir Sulayman, Bakr, and Hassan went so far as their extortion that Moshegh Mamigonian was obliged to rebel against them. He fought them and drove them out of the country gaining freedom for his home from the Arabian Yoke for six years, 780-786. This independence, however, came to an end with Harun-Al-Raschid (780-803), known as the most strong, and ambitious among all the Khalifas descending from Abbaside dynasty. But it was Armenia that suffered under this dynasty most of all. The Khalifas planning to embellish their capital city, Bagdad, began to exploit and extort their subject countries, especially Armenia, through their emirs. Armenians could stand it no longer. They rebelled. There

came a new emir by the name Abouset who fraudulently arrested Bakarar Bakradooni, the Armenian patrician, and sent him over to Bagdad. The inhabitants of Sasoon filled with indignation attacked Abouset and killed him in Moosh and drove out the Arabian officials.

When the news of Armenian revolt and the murder of emir Abouset reached Harun-Al-Raschid, he became aroused and sent the emir Bougha to Armenia with an army. Bougha was a Turk who had been exalted to that high position from slavery. He had been given great authority by the Kalifa to treat the Armenians in any way he wanted to. This inhuman Turk passed the limit of all cruelties in his wicked mission. There was not a single region in Armenia that could be free from the horrible persecution of this man. He made Duin his center (852-853) and from there he spread blood and death everywhere. He used to gather together the good looking young people and commanded them to accept the religion of Mohammed. Those who yielded were left free but those who resisted were thrown into the dungeons, beaten to death or hanged. Bougha after having exerted upon the Armenians all sorts of unimaginable cruelties, returned to Bagdad carrying with him a group of the Armenian ministers and leading men. There they were brought before the Khalifa in chains, who

came a new emir by the name Abousser who traditionally ex-
 treated Bakarat Bakradouni, the Armenian patriarch, and
 sent him over to Bagdad. The inhabitants of Basoon ill-
 led with indignation attacked Abousser and killed him in
 Moosh and drove out the Arabian officials.

When the news of Armenian revolt and the murder of
 emir Abousser reached Karam-Ali-Bachid, he became aroused
 and sent the emir Boughe to Armenia within sixty days.
 Boughe was a Turk who had been exalted to that high position
 from slavery. He had been given great authority by the
 Khalifa to treat the Armenians in any way he wanted to.
 This inhuman Turk passed the limit of all cruelties in
 his wicked mission. There was not a single region in
 Armenia that could be free from the horrible persecu-
 tion of this man. He made him his center (852-853)
 and from there he spread blood and death everywhere. He
 used to gather together the good looking young people
 and commanded them to accept the religion of Mohammed.
 Those who yielded were left free but those who resisted
 were thrown into the dungeons, beaten to death or hanged.
 Boughe after having exerted upon the Armenians all sorts
 unimaginable cruelties, returned to Bagdad carrying with
 him a group of the Armenian ministers and leading men.
 There they were brought before the Khalifa in chains, who

reproached them severely and told them that the only way to spare their lives was to accept Mohammedanism. Those who obeyed him were freed but the rest suffered a martyr's death. Smpat Bakradooni, the Armenian general-in-chief was among those who died for their christian faith.

The sad news of the sufferings of christian Armenia reached Byzantium and moved the country. Emperor Michael Iv, (842-867) who hated the Arabs so much and was waiting for a chance to fight them, gave order to his generals to declare war against the Arabian Empire in both Syria and Mesopotamia. A complete victory over the Arabian Empire near Damascus resulted. This friendly attitude of the emperor of Byzantium and the approaching fall of the Arabian Empire were preparing a ground to make the appearance of a new national dynasty possible in Armenia.

C. The Bakradoonian Dynasty

Beginning the year 750 the vast Arabian Empire had established three main centers from which it exerted its authority. These capitols were Bagdad, in Asia, Cairo, in Egypt, and Cordova, in Spain. But the Arabs could not keep under their control forever so many fighting

reproached them severely and told them that the only way to spare their lives was to accept Mohammedanism. Those who obeyed him were freed but the rest suffered a martyr's death. Bagrat Bakradooni, the Armenian general-in-chief was among those who died for their Christian faith.

The sad news of the sufferings of Christian Armenians reached Byzantium and moved the country. Emperor Michael IV (948-959) who hated the Arabs so much and was waiting for a chance to fight them, gave order to his generals to declare war against the Arabian Empire in both Syria and Mesopotamia. A complete victory over the Arabian Empire near Damascus resulted. This friendly attitude of the emperor of Byzantium and the approaching fall of the Arabian Empire were preparing a ground to make the appearance of a new national dynasty possible in Armenia.

C. The Bagradoonian Dynasty

Beginning the year 750 the vast Arabian Empire had established three main centers from which it exercised its authority. These capitals were Baghdad, in Asia, Cairo, in Egypt, and Cordova, in Spain. But the Arabs could not keep under their control forever so many fighting

nations. There was an obvious awakening in their subject countries for freedom. The Khalifas now could not impose terror as before. This weakness of the Arabian Empire was a fundamental assurance for the ultimate liberty of the subject nations. The Armenians were among the first of them all in deserving independence, because they had suffered the most. But they had to get it through a dependable and wise leadership.

During this period the leading patriarchal leaders in Armenia were Bakradoonians. According to a tradition, the members of this family were the descendents of Smpat Bakradooni, a Jew in origin, who was brought to Armenia from Judea by Nebuchadnezzar about 6000B.C. Now, Bakradoonians held an important position in the controlling class of the country. They owned so much land it is said, that the people thereof could give as much as 40,000 fighting men, in case of war. It was above all doubt, therefore, that this family was going to lead the Armenian nation. In 859 the head of this famous house was Ashdod, the son of Smpat Bakradooni who died a martyr's death in Bagdad, for the sake of christianity.

1. Ashdod I Bakradooni

Ashdod was a magnificent figure among all the Armenians who opened a new era in the history of the country.

nations. There was an obvious awakening in their subject countries for freedom. The Khalifas now could not impose terror as before. This weakness of the Arabian Empire was a fundamental assurance for the ultimate liberty of the subject nations. The Armenians were among the first of them all in desiring independence, because they had suffered the most. But they had to get it through a desperate and wise leadership.

During this period the leading patriarchal leaders in Armenia were Bakradzians. According to a tradition, the members of this family were the descendants of Bagrat Bakradzian, a Jew in origin, who was brought to Armenia from Judea by Nebuchadnezzar about 600 B.C. Now, Bakradzians held an important position in the controlling class of the country. They owned so much land it is said, that the people thereof could give as much as 40,000 fighting men, in case of war. It was above all doubt, therefore, that this family was going to lead the Armenian nation. In 883 the head of this famous house was Ashdod, the son of Bagrat Bakradzian who died a martyr's death in Bagdad, for the sake of Christianity.

I. Ashdod I Bakradzian

Ashdod was a magnificent figure among all the Armenians who opened a new era in the history of the country.

He was a man of attractive lovely personality, wisdom and moral energy. With his sweet nature and good relationship he joined with him all the classes of the people. He was loved by the clergy because of his piety, by the ministers because of his sincere patriotism, and by the people because of his care for their prosperity and happiness. He knew how wisely to deal with the Khalifate. He was the right man for the time. Kholifa Mahmad afar having appreciated the merits of Ashdod, gave him the title of "Princes of Princes" in 859.

Ashdod devoted himself to the reconstruction of his country in every way. He organized the Armenian army appointing his young and brave brother Abas as its commander-in-chief. He joined the two influential families of Suni and Ardzerooni, with his own family by marriage, giving one of his two daughters to Prince Vasag-Kapoose, of Suni, and the other to Prince Gregory-Derenig of Ardzerooni with an official order appointing them as "Proprietor" of their people. These two famous princes stood back of every undertakings of Ashdod and were of great help in his success. In those days, a Persian leader by the name Zahab, attacked Armenia with an army of 80,000. Ashdod who had a strategic ability also,

He was a man of attractive lovely personality, wisdom and moral energy. With his sweet nature and good relations he joined with him all the classes of the people. He was loved by the clergy because of his piety, by the ministers because of his sincere patriotism, and by the people because of his care for their prosperity and happiness. He knew how wisely to deal with the Khafise. He was the right man for the time. Kholi's mad after having appreciated the merits of Ashdod, gave him the title of "Prince of Princes" in 859.

Ashdod devoted himself to the reconstruction of his country in every way. He organized the Armenian army appointing his young and brave brother Alan as its commander-in-chief. He joined the two influential families of Sani and Ardzerouni, with his own family by marriage, giving one of his two daughters to Prince Vassag-Kaposs, of Sani, and the other to Prince Gregory-Dersing of Ardzerouni with an official order appointing them as "Protectors" of their people. These two famous princes stood back of every undertaking of Ashdod and were of great help in his success. In those days, a Persian leader by the name Sahab, attacked Armenia with an army of 80,000. Ashdod who had a strategic ability also,

commanded the commander-in-chief Abas to prepare to meet the enemy with a carefully devised plan. Abas accordingly led the Armenian army and faced Zahrab very wisely. The battle began on the banks of the river Araxes. The army of Zahab was crushed in a short time and was obliged to flee. The place of battle was given the name "Forties", on the ground that the army of Abas was composed of 40,000 who won such a wonderful victory over a Persian army twice as large.

2. Ashdod I --King of Armenia

The fame and credit of Ashdod was increasing in and around Armenia. By his intercession before Khalifa Mohammed Jaafar apostate Armenian ministers were given freedom to return to Armenia and were rechristianized. Ashdod accepted them in sympathy and treated them as brethren. These ministers applied to the Khalifa through Emir Hisa requesting him to enthrone Ashdod as the King of Armenia. The new Khalifa, Mohammed-Boolah (870-892) accepted the request of the Armenian ministers with pleasure because he himself had already in mind to express his appreciation to Ashdod some way. Through Emir Hisa he sent to Ashdod the crown and royal robe. The coronation took place in 885 at Ani, the famous capitol city of its time. The ceremony was performed

commanded the commander-in-chief Abbas to prepare to meet the enemy with a carefully divided plan. Abbas accordingly led the Armenian army and faced Bahadur very wisely. The battle began on the banks of the river Araxes. The army of Bahadur was crushed in a short time and was obliged to flee. The place of battle was given the name "Fortress", on the ground that the army of Abbas was composed of 40,000 who won such a wonderful victory over a Persian army twice as large.

2. Ashdud I - King of Armenia

The fame and credit of Ashdud was increasing in and around Armenia. By his intercession before Khalifa Mohammed Jassar against Armenian ministers were given freedom to return to Armenia and were rehabilitated. Ashdud accepted them in sympathy and treated them as brethren. These ministers applied to the Khalifa through Emir Hiss requesting him to enthronize Ashdud as the King of Armenia. The new Khalifa, Mohammed-Noolah (879-882) accepted the request of the Armenian ministers with pleasure because he himself had already in mind to express his appreciation to Ashdud some way. Through Emir Hiss he sent to Ashdud the crown and royal robe. The coronation took place in 885 at Ani, the famous capital city of its time. The ceremony was performed

by Kevork II Catholicos (876-896) in the presence of high officials and a great audience in a magnificent religious sanction. In the same year Vasil Arsacidæ, the Greek Emperor (867-886), as a congratulation and expression of friendship, sent to Ashdod a crown and precious presents calling him "dear son".

Ashdod devoted his whole heart, mind and energy to the improvement of the material and moral conditions of his people. He established his throne in the city of Bakaran on the banks of Akhurian river. He did what he could for the progress of agriculture, commerce, and arts. Many new towns and villages were established and old ones were reformed. To keep the people in a safe condition, he made the treaty of peace with surrounding countries. After this he made a tour all over Armenia to know the needs of the country personally. He kept on his travelling and went as far as Constantinople, where he was given a royal reception by Leon Arsacidæ, the philosopher Emperor (886-912). He made with him a political and commercial treaty and was returned to Armenia with a farewell of high honors.

Before reaching his capitol city, however, he fell sick and died in the region of Shirag. In his last hours he made his will by which he left all of his personal

by Revork II Catholikos (876-896) in the presence of high officials and a great audience in a magnificent religious edifice. In the same year Vasil Arscidze, the Greek Emperor (887-896), as a congratulation and expression of friendship, sent to Ashdod a crown and precious presents calling him "dear son".

Ashdod devoted his whole heart, mind and energy to the improvement of the material and moral conditions of his people. He established his throne in the city of Bakara on the banks of Akhuran river. He did what he could for the progress of agriculture, commerce, and arts. Many new towns and villages were established and old ones were reformed. To keep the people in a safe condition, he made the treaty of peace with surrounding countries. After this he made a tour all over Armenia to know the needs of the country personally. He kept on his travelling and went as far as Constantinople, where he was given a royal reception by Isaac Arscidze, the philosopher Emperor (886-912). He made with him a political and commercial treaty and was returned to Armenia with a farewell of high honors.

Before reaching his capital city, however, he fell sick and died in the region of Eghnir. In his last hours he made his will by which he left all of his personal

possessions and riches to the poor and the church. His funeral service was performed in the presence of many thousands of people coming all over the country. The whole nation mourned the death of Ashdod deeply and bitterly. He was known as one of the best and most glorious kings of Armenia who had not done anything for his country, it is said, which was not good and pleasing to all.

Ashdod was succeeded by his son SmpatII the "Confessor" (890-914), who, however, did not inherit the high abilities of his father. His reign was an unfortunate one full of wars and losses. He was at last captured by Emir Jousuf at Duin in 914 and crucified. This sad end of the king came about as a result of the treachery of the Armenian high officials.

Smpat I was succeeded by his son Ashdod the "Iron" (914-929) who was given the title 'Iron' because of his bravery and physical power. (The period of his reign was not very different from that of his father,) He fought with the Emir Jousuf twice and won a remarkable victory over him in the last battle which took place. He died in peace and happiness because Armenia enjoyed freedom and peace in his last days.

Ashdod the "Iron" died without any children and the high officials enthroned his brother Abas, (929-953).

possessions and riches to the poor and the church. His funeral service was performed in the presence of many thousands of people coming all over the country. The whole nation mourned the death of Ashdod deeply and bitterly. He was known as one of the best and most glorious kings of Armenia who had not done anything for his country, it is said, which was not good and pleasing to all.

Ashdod was succeeded by his son Smpat II the "Compassionate" (880-914), who, however, did not inherit the high abilities of his father. His reign was an unfortunate one full of wars and losses. He was at last captured by Emir Jound at Bala in 914 and crucified. This sad end of the king came about as a result of the treachery of the Armenian high officials.

Smpat I was succeeded by his son Ashdod the "Iron" (914-929), who was given the title "Iron" because of his bravery and physical power. (The period of his reign was not very different from that of his father.) He fought with the Emir Jound twice and won a remarkable victory over him in the last battle which took place. He died in peace and happiness because Armenia enjoyed freedom and peace in his last days.

Ashdod the "Iron" died without any children and the high officials enthroned his brother Asas, (929-953).

The new king made the city of Kars his capitol. He departed from the policy of the former kings of the Bakradoonian dynasty in the matter of the efforts to bring under one political control all the regions of Armenia. Instead, he made a treaty of peace with the difficult sections, respecting their rights of self-control. Besides, he made a treaty with the Arabian Emir Jousuf, and exchanged Arab captives for Armenian captives who were kept in the Arabian Empire. In this way thousands of refugees returned to their homes in Armenia and devoted themselves to the reconstruction work with enthusiasm. Abas devoted himself to the plan of rebuilding the destroyed towns and villages, which he carried on very successfully. Agriculture and commerce were flourishing, securing prosperity for the people.

Now while Abas was busy with the heavy task of building a cathedral in his capitol, an army of the Apkans (Gregians) led by their King Perr, landed on the banks of the river Kur, for war against Armenia. Abas sent delegates to the King Perr, exhorting him to take his army and go back to his home. In answer to this exhortation, however, the proud Perr said, "I will not return, but will enter Kars victoriously to consecrate

The new king made the city of Kars his capital. He departed from the policy of the former kings of the Bagratid dynasty in the matter of the efforts to bring under one political control all the regions of Armenia. Instead, he made a treaty of peace with the difficult sections, respecting their rights of self-control. Besides, he made a treaty with the Arabian Emir Jousuf, and exchanged Arab captives for Armenian captives who were kept in the Arabian Empire. In this way thousands of refugees returned to their homes in Armenia and devoted themselves to the reconstruction work with enthusiasm. Adam devoted himself to the plan of rebuilding the destroyed towns and villages, which he carried on very successfully. Agriculture and commerce were flourishing, securing prosperity for the people.

Now while Adam was busy with the heavy task of building a cathedral in his capital, an army of the Ap-kane (Greeks) led by their king Petr, landed on the banks of the river Kur, for war against Armenia. Adam sent delegates to the king Petr, exhorting him to take his army and go back to his home. In answer to this exhortation, however, the proud Petr said, "I will not return, but will enter Kars victoriously to consecrate

1.
the new church in the Gergian ritual." This answer made Abas indignant. He immediately ordered Kevork Marzbedooni his commander-inchief to face the Apkhazian army with his army. Leaving the building of the Cathderal he accompanied the army himself. The battle began and in two seggments, the Apkhazian army was destroyed and Perr was captured. Abas brought Perr into the new cathdral of Kars, and showing him the building, said, "Look, this is the temple which thou hast decided to consecrate with the Georgian ritual. Look well because thou will never have another opportunity to see it again.", and taking him out, gave his officials order to dig out his eyes. The Apkhazian high officials requested the life of their King and bought him from Ahas by a big sum of money and took him away promising not to attack Armenia any more.

Abas was succeeded by his peaceful and lettered son, Ashdod III(953-977) who was given the title "merciful". He controlled Armenia as a king for nine years without being officially enthroned. During this period his main work was to clear the country from the bandits, a hard task which he was able to accomplish by means of his well drilled army of 10,000 under the command of Korr Marbedooni.

1. Der Movesian, Father Sahag, History of Armenia, Vol. II p. 413

the new church in the Georgian ritual." This answer made
 Abbas indignant. He immediately ordered Nevrok Marbedoni
 his commander-in-chief to face the Aphasian army with
 his army. Leaving the building of the Cathedral he ac-
 companied the army himself. The battle began and in two
 segments, the Aphasian army was destroyed and Petr
 was captured. Abbas brought Petr into the new cathedral
 of Kars, and showing him the building, said, "Look, this
 is the temple which thou hast decided to consecrate with
 the Georgian ritual. Look well because thou wilt never
 have another opportunity to see it again.", and taking
 him out, gave his officials order to dig out his eyes.
 The Aphasian high officials requested the life of their
 king and bought him from Abbas by a big sum of money and
 took him away promising not to attack Armenia any more.
 Abbas was succeeded by his peaceful and lettered son,
 Ashod III (953-977) who was given the title "mardapet".
 He controlled Armenia as a king for nine years without
 being officially enthroned. During this period his main
 work was to clear the country from the bandits, a hard
 task which he was able to accomplish by means of his well
 drilled army of 10,000 under the command of Korr Marbedoni.
 I. Der Nisvan, Father Sahar, History of Armenia, Vol. II
 p. 413

In a short time the prestige of Ashdod had become such that the surrounding nations were desirous to make treaties of peace with him.

By the desire of the Armenian high officials, Ashdod was enthroned King of Armenia. This was done at Ani in 961 with a magnificent ceremony, in the presence of a great audience. At the same church and on the same hour there was enthroned also Phillip of Alvan as the king of his country. Ani was thereafter made the permanent capitol of the Bakradoonian kings.

Ashdod did not have much to do with other nations. He once had a war with Hamdoon, a rebellion Arab general whom he conquered, captured and cut his head off. For this victory Khalifa Moti-Billah (916-971) sent him a crown, many presents and granted him the title of "Shahi-Armen"--The King of Armenia.

The reign of Ashdod III was one of the notably successful reigns recorded in the history of Armenia, mainly due to his wisdom and ability. Ashdod was famous in planning and carrying out construction programs for his country. He enriched the capitol of Ani with splendid buildings and by the personal co-operation of the Queen Chosrofanoosh, established schools, hospitals, alms-houses, and monasteries in many cities, giving them

In a short time the prestige of Ashdod had become such that the surrounding nations were desirous to make treaties of peace with him.

By the desire of the Armenian high officials, Ashdod was enthroned King of Armenia. This was done at Ani in 961 with a magnificent ceremony, in the presence of a great audience. At the same church and on the same hour there was enthroned also Philip of Aivaz as the king of his country. And was thereafter made the permanent capital of the Bagratidonian kings.

Ashdod did not have much to do with other nations. He once had a war with Hamoon, a rebellion Arab general whom he conquered, captured and cut his head off. For this victory Khalifa Mott-Billah (915-921) sent him a crown, many presents and awarded him the title of "Shah-Armen"--The King of Armenia.

The reign of Ashdod III was one of the nobly successful reigns recorded in the history of Armenia, mainly due to his wisdom and ability. Ashdod was famous in planning and carrying out construction programs for his country. He enriched the capital of Ani with splendid buildings and by the personal co-operation of the Queen Chosrovanosh, established schools, hospitals, almshouses, and monasteries in many cities, giving them

satisfactory allowances for their expenses. The queen herself at her own expenses established two magnificent monasteries, Sanahin and Haghpad, which became noted centers of education.

The royal house of Ashdod was practically an institution of truly christian welfare work. The king was humble in his dealings with, and very merciful toward the needy. Following the command of his master, he used to distribute his treasury to the poor continually. He never sat down to eat without some poor and disabled around his table, whom he entertained himself.

Ashdod III died after a very successful reign of one quarter of a century. In gratitude to him, his people gave him the title of "Merciful".

SEMPAT II
(THE CONQUEROR)
377-389

son, Sempat II. The people also were fortunate in having an opportunity to carry on the constructive work of his father. By virtue of help from the Greek Emperor, the

satisfactory allowances for their expenses. The queen herself at her own expenses established two magnificent monasteries, Banashin and Nagbad, which became noted centers of education.

The royal house of Ashod was practically an institution of truly christian welfare work. The king was humble in his dealings with, and very merciful toward the needy. Following the command of his master, he used to distribute his treasury to the poor continually. He never sat down to eat without some poor and disabled around his table, whom he entertained himself.

Ashod III died after a very successful reign of one quarter of a century. In gratitude to him, his people gave him the title of "Merchut".

Chapter III

The Last Period of the Bakradoonian Dynasty

All the efforts of the Bakradoonian kings to create a political union in the historical Armenia finally failed. The ambitious and mutinous leaders of the different regions considered the interests of the state of less importance than those of their own sections. The country was divided under the control of seven small principalities, with their respective leaders, who were almost always in war against each other. They were known as the self-governing regions of Vaspooragan, Ārs, Antse-vatsiats, Rushdunik, Lorri or Gorifiank, Sunik, and Daik. The Bakradoonian kings tolerated the existence of these small kingdoms to keep their heads obedient to the state, Armenia Magna.

The Last Bakradoonians

Ashdod the merciful was succeeded by his son, Smpat II. The young king was fortunate in having the opportunity to carry on the constructive work of his father. By virtue of help from the Greek Emperors, the

SMPAT II
(THE CONQUEROR)
977-989

Chapter III

The Last Period of the Bagratid Dynasty

All the efforts of the Bagratid kings to create a political union in the historical Armenia finally failed. The ambitious and numerous leaders of the different regions considered the interests of the state of less importance than those of their own sections. The country was divided under the control of seven small principalities, with their respective leaders, who were almost always in war against each other. They were known as the self-governing regions of Vaspurakan, Arts, Anzavats, Nakhchivan, Lori or Gori, Samkhar, and Bask. The Bagratid kings tolerated the existence of these small kingdoms to keep their heads obedient to the state, Armenia Major.

The Last Bagratids

Asahad the merciful was succeeded by his son, Smbat II. The young king was fortunate in having the opportunity to carry on the constructive work of his father. In virtue of help from the Greek Emperors, the

SMBAT II
(THE CONQUEROR)
977-988

the Arabs were defeated and had stopped their invasions over the countries in the neighborhood. Since 913 Armenia had freed herself of the heavy financial burden of tribute put on her by the Khalifa of Bagdad and this had helped the royal treasury greatly.

In the very beginning of his reign, Smpat undertook to fortify the capitol of Ani by new strong-holds and to build many magnificent buildings in the city. But just at this time his uncle Mooshegh, the king of Kars, undertook to invade the country. Mooshegh was a jealous person and could not stand the prosperity of his nephew. Smpat was obliged to quit his constructive work and to take arms against him. He organized his army in a few days and attacked Mooshegh. The war between the two relatives lasted quite a long while, costing the loss of many lives. Smpat succeeded at last in entering the region of Kars and captured the famous fortress of Shading. By the intercession of some mediating men, Smpat and Mooshegh were reconciled and the war stopped. As soon as the peace was made, Smpat returned to Ani to carry on his previous work. During th thirteen years of his reign, he afforded service to his country in many ways.

religious education of the people. Agriculture and

commerce were encouraged and given all convenience for

the Arabs were defeated and had stopped their invasions over the countries in the neighborhood. Since 913 Armenia had freed herself of the heavy financial burden of tribute put on her by the Khalifa of Baghdad and this had helped the royal treasury greatly.

In the very beginning of his reign, Smpat undertook to fortify the capital of Ani by new strong-holds and to build many magnificent buildings in the city. But just at this time his uncle Mooshegh, the king of Kars, undertook to invade the country. Mooshegh was a jealous person and could not stand the prosperity of his nephew. Smpat was obliged to quit his constructive work and to take arms against him. He organized his army in a few days and attacked Mooshegh. The war between the two relatives lasted quite a long while, costing the lives of many lives. Smpat succeeded at last in entering the region of Kars and captured the famous fortress of Shad-ig. By the intercession of some leading men, Smpat and Mooshegh were reconciled and the war stopped. As soon as the peace was made, Smpat returned to Ani to carry on his previous work. During the thirteen years of his reign, he afforded service to his country in many ways.

KAGIG
989-1020

After the death of Smpat II, Kagig I, his brother occupied the throne. With his wisdom he secured peace and prosperity for Armenia and became one of the glorious persons of his dynasty. The nations in the neighborhood could not help to respect him and to make peace with him, and the heads of the small Armenian principalities willingly, gave their co-operation to him in any undertaking where they were needed and loved and respected him sincerely.

Kagig kept himself unusually neutral in relation to foreign affairs, and devoted his time and energy to the welfare of his home country. Through his commander-in-chief Vahram Bahlavooni, he captured many fortresses from various enemies and put them under his military control. He helped King David of Georgia in his wars against the Mohammedans whom he defeated near the city of Arjesh in 1000. Utilizing his fame, he became the intercessor between the east and the countries round about the Mediterranean. The old benevolent institutions were taken very good care of. A great number of new monasteries and schools were established for the religious education of the people. Agriculture and commerce were encouraged and given all convenience for

KAGIC
989-1020

After the death of Smbat II, Kagic I, his brother occupied the throne. With his wisdom he secured peace and prosperity for Armenia and became one of the glorious persons of his dynasty. The nations in the neighborhood could not help to respect him and to make peace with him, and the heads of the small Armenian principalities willingly gave their co-operation to him in any undertaking where they were needed and loved and respected him sincerely.

Kagic kept himself unusually neutral in relation to foreign affairs, and devoted his time and energy to the welfare of his home country. Through his command-in-chief Vahram Bahlavoont, he captured many fortresses from various enemies and put them under his military control. He helped King David of Georgia in his wars against the Mohammedans whom he defeated near the city of Arjesh in 1000. Utilizing his fame, he became the intercessor between the east and the countries round about the Mediterranean. The old benevolent institutions were taken very good care of. A great number of new monasteries and schools were established for the religious education of the people. Agriculture and commerce were encouraged and given all convenience for

progress. Extensive means of communication and transportation were provided by which the Armenians could sell or exchange their nature goods in Arabia, India and Persia. The capitol of Ani was in progress, increasing in number of inhabitance up to one million.

Kagig died in peace with the conviction that he had done what he could for the good of his country and countrymen.

The elder son of Kagig was Hovhannes-HOVHANNES-SMPAT (1020-1042) Smpat who was enthroned as soon as his father died. The new king was a studious man, with a peaceful nature, but was fearful and slow, lacking the necessary ability for his office. In the very beginning of his reign, civil wars broke out in the country. His younger brother Ashdod, a bright-minded young man of military latent and courage, could not stand to see a man like Smpat occupy the throne of his father. He undertook to capture the throne, first trying to do so by presenting his brother as unworthy of the kingly office because of his handicaps. But seeing that this did not succeed, he made an alliance with the King Senedrim of Vaspooragan who then advanced toward Ani with a strong army. War began between the two brothers. After a terrible fight Smpat was defeated and

on", says and Armenian historian, "The Seljuk hordes

progress. Extensive means of communication and transportation were provided by which the Armenians could sell or exchange their native goods in Arabia, India and Persia. The capital of Ani was in progress, increasing in number of inhabitants up to one million.

Kagik died in peace with the conviction that he had done what he could for the good of his country and countrymen.

The elder son of Kagik was Hovhannesian-Semrat (1020-1042) Semrat who was enthroned as soon as his father died. The new king was

a studious man, with a peaceful nature, but was fearful and slow, lacking the necessary ability for his office. In the very beginning of his reign, civil wars broke out in the country. His younger brother Ashdoh, a bright-minded young man of military talent and courage, could not stand to see a man like Semrat occupy the throne of his father. He undertook to capture the throne, first trying to do so by presenting his brother as unworthy of the kindly office because of his handicaps. But seeing that this did not succeed, he made an alliance with the King Senebrik of Vaspouragan who then advanced toward Ani with a strong army. War began between the two brothers. After a terrible fight Semrat was defeated and

escaped, loosing the greater part of his army. Ashod reached the gates of his capitol with his victorious soldiers. The high officials of Smpat and Catholicus Bedros Kedatartz (1019-1054) went to meet him asking for peace. The two brothers were reconciled on the condition that Hovhannes Smpat remain the king of Ani and its regions of Armenia in the neighborhood of Persia and Georgia and that Ashod become the king of the whole country after the death of Smpat. This treaty did not please Ashod and he was always using every means to get hold of the throne. Thus, the quarrel between the two brothers went on, casting many lives on both sides.

THE TURKS IN ARMENIA

While Hovhannes Smpat and Ashod were fighting each other for the throne, a dangerous common enemy was drawing near to the country. This was Doughrill Beg, the prince of the Deljuk hordes whose first victims were the people of the region Vaspooragan. King Senecherim faced Doughrill with his army led by commander-in-chief Shabouh and the son of the Georgian King David. The battle did not last long and the Armenian army was defeated. Doughrill Beg marched on and captured the city of Arjesh. Here the Seljuk leader showed his cruelties. "From this place on", says an Armenian historian, "the Seljuk hordes

escaped, leaving the greater part of his army. Ashod reached the gates of his capital with his victorious soldiers. The high officials of Bagrat and Catholicos Bedros Kechariz (1019-1034) went to meet him asking for peace. The two brothers were reconciled on the condition that Movses Bagrat remain the king of Ani and its regions of Armenia in the neighborhood of Petas and Georgia and that Ashod become the king of the whole country after the death of Bagrat. This treaty did not please Ashod and he was always using every means to get hold of the throne. Thus, the quarrel between the two brothers went on, causing many lives on both sides.

While Movses Bagrat and Ashod were fighting each other for the throne, a dangerous common enemy was drawing

THE TURKS
IN ARMENIA

near to the country. This was Doughtli Beg, the prince of the Seljuk horde whose first victims were the people of the region Vaspoouran. King Gengekherid faced Doughtli with his army led by commander-in-chief Shaboun and the son of the Georgian King David. The battle did not last long and the Armenian army was defeated. Doughtli Beg marched on and captured the city of Arjash. Here the Seljuk leader showed his cruelties. "From this place on," says an Armenian historian, "the Seljuk horde

plundered, destroyed and set on fire every city, town and village they entered, and massacred or captivated^{1.} the people thereof."

There were many Greek generals serving in the Armenian armies during this period. One of them, by the name of Stephan, who was in the army of Senecherim fell captive and was brought before Doughrill Beg. After a short conversation with him, the Seljuk leader commanded that he be tortured and skinned off to death. His evil order was carried through right away.

The Seljuks moved on toward Ararat, the heart of Armenia, and entered the country of Hovhannes Smpat. The only man to resist the Doughrill Beg there was general Bahlavooni who fought against these coming hordes with his 500 soldiers. He gained some victories first but was defeated and killed at last.

One of the many terrible events that took place in Armenia through the invasion of Doughrill Beg was the fate of the city of Ardzn (Eraeroun). "As soon as the Seljuk hordes entered the city", it is said, "they began to kill and to pillage, to destroy and to fire. In a few days 150,000 people were massacred in and around the

1. Bishop Aristages of Lasdivert, History of the Invasion of Seljuk Turks, p. 57.

plundered, destroyed and set on fire every city, town
and village they entered, and massacred or captivated
the people thereof."

There were many Greek generals serving in the Armen-
ian armies during this period. One of them, by the name
of Stephan, who was in the army of Senecherim fell cap-
tive and was brought before Doughty Beg. After a short
conversation with him, the Seljuk leader commanded that
he be tortured and skinned off to death. His evil order
was carried through right away.

The Seljuks moved on toward Ararat, the heart of
Armenia, and entered the country of Hovhannes Smpat. The
only man to resist the Doughty Beg there was General
Eshlavound who fought against these coming hordes with
his 500 soldiers. He gained some victories first but
was defeated and killed at last.

One of the many terrible events that took place in
Armenia through the invasion of Doughty Beg was the
fall of the city of Ardzir (Erzeroun). "As soon as the
Seljuk hordes entered the city," it is said, "they be-
gan to kill and to pillage, to destroy and to fire. In
few days 150,000 people were massacred in and around the

I. Bishop Arslan of Masadivert, History of the Invasion
of Seljuk Turks, p. 57.

city. About one hundred and twenty fully loaded wagons of gold and silver were taken out the city, each wagon pulled by six oxen. All of this riches was pillaged from the churches, the state treasury and individual houses. By the hands of the Seljuks, that teeming rich and joyful city was turned into a depopulated, poor and mournful ruin."^{1.} Such was the experience of every place in Armenia where Doughrill Beg invaded with his Seljuk hordes.

This invasion took place in the spring of 1048 and lasted about one year. Doughrill Beg then left Armenia and carried his invasion into Persia.

At this time King Sennecheri of Vaspuragan realizing the dangerous condition of his region, sent a delegate to King Vasil of Greece and proposed to exchange his country with the city of Sebastia. "Vasil accepted the proposal and Senecherim moved to Sebastia with his 4000,000 subjects and portable possessions."^{2.}

The King Georgi of Georgia who was
 THE OBLIGATION OF SELLING ANI obliged to give tribute to the King of
 Greece, revolted against him. King
 Vasil urged Hovhanness Smpat to give him military aid in

1. History of Matthew of Ourha, p. 120-122
 2. Cf. M.C. Gabrielian, Armenia, p. 95.

city. About one hundred and twenty fully loaded wagons of gold and silver were taken out the city, each wagon pulled by six oxen. All of this riches was pillaged from the churches, the state treasury and individual houses. By the hands of the Seljuks, that seeming rich and joyful city was turned into a depopulated, poor and mournful ruin." Such was the experience of every place in Armenia where Dughlidi Beg invaded with his Seljuk hordes.

This invasion took place in the spring of 1048 and lasted about one year. Dughlidi Beg then left Armenia and carried his invasion into Persia.

At this time King Sennecheri of Vaspuragan realizing

the dangerous condition of his region, sent a delegate to King Vasil of Greece and proposed to exchange his country with the city of Sebastia. "Vasil accepted the proposal and Sennecheri moved to Sebastia with his 4000,000 subjects and portable possessions."

The King George of Georgia who was obliged to give tribute to the King of Greece, revolted against him. King Vasil urged Hovhannese Bagrat to give him military aid in

THE OBLIGATION
OF SELLING AND

subduing the revolt of Georgians. Hovhanness Smpat being afraid of the revenge of the Greek King made a treaty with him promising him Ani with all its territory after his death. He sent his written promise through Catholicos Bedros Kedatartz, for whom he prepared a magnificent reception in Trebizond. This was highly gratifying to Vasil.

Soon after this treaty, however, Vasil died and was succeeded by his brother Constantine II (1025-1028). A few years later the new king fell sick and thinking of the treaty made between his brother and Hovhanness-Smpat, found it unjust to the Armenian people and against his own conscience. He called, therefore, the representative of the prelate, a priest by the name Giragos, as a trustworthy man and giving to him the treaty-letter of the Hovhanness-Smpat said, "take this letter to your king and tell him that I, as a mortal being who is standing on the threshold of eternity cannot stand for seizing the rights of the others. So, let him take back this treaty and leave his country to his own sons." And he further said to the priest, "Look, I have friendship with the Armenians and sympathy to them. Let this attitude of mine be a lesson^{1.} for them in establishing good will and union among them."

submitting the revolt of Georgians. Kownhness-Smpat being
 afraid of the revenge of the Greek King made a treaty
 with him promising him Ani with all its territory after
 his death. He sent his written promise through Cathol-
 icos Bedros Kedabek, for whom he prepared a magnificent
 reception in Trabzon. This was highly gratifying to
 Vasil.

Soon after this treaty, however, Vasil died and was
 succeeded by his brother Constantine II (1023-1028). A
 few years later the new king fell sick and thinking of
 the treaty made between his brother and Kownhness-Smpat,
 found it unjust to the Armenian people and against his
 own conscience. He called, therefore, the representative
 of the people, a priest by the name Giragos, as a trust-
 worthy man and giving to him the treaty-letter of the Kown-
 hness-Smpat said, "Take this letter to your king and tell
 him that I, as a mortal being who is standing on the thresh-
 old of eternity cannot stand for seizing the rights of
 the others. So, let him take back this treaty and leave
 his country to his own sons." And he further said to the
 priest, "Look, I have friendship with the Armenians and
 sympathy to them. Let this attitude of mine be a lesson
 for them in establishing good will and union among them."

The covetous priest kept this treaty for six years. Constantine II then died and was succeeded by Michael V (1041-1042). Thereupon priest Giragos returned the treaty to Michael for which he was heavily rewarded. But in so doing he prepared ground for new political troubles between the Greeks and Armenians.

During this time Hovhanness-Smpat died leaving his only son Hagig as the heir to the throne. Soon before this Ashod, his famous courageous brother also died.

Michael V thought it now a convenient time to capture the city of Ani. He prepared four big armies and entered Armenia reaching as far as the capitol. The war between the Greeks and the Armenians came to its climax around the city. Armenians won the victory over the enemy who lost about twenty thousand men on the battle field, and retreated.

There were two strong political parties
 KAGIG II
 1042-1045 now existing in the city. One of these
 was the Greco-phile party led by an ambitious and selfish man by the name of Vest-Sarkis (of Sunik). The other was the National Party having general Vahram Bahlavooni as its head. The latter party thought wise to enthrone Kagig, who was the only heir of his father's throne. The coronation was performed at the

The covetous priest kept this treaty for six years.
 Constantine II then died and was succeeded by Michael
 V (1041-1042). Thereupon priest Gligos returned the
 treaty to Michael for which he was heavily rewarded.
 But in so doing he prepared ground for new political
 troubles between the Greeks and Armenians.
 During this time Ruyhannas-Supat died leaving his
 only son Hagig as the heir to the throne. Soon before this
 Ashod, his famous courageous brother also died.
 Michael V thought it now a convenient time to cap-
 ture the city of Ani. He prepared four big armies and
 entered Armenia reaching as far as the capital. The
 war between the Greeks and the Armenians came to its
 climax around the city. Armenians won the victory over
 the enemy who lost about twenty thousand men on the
 battle field, and retreated.
 There were two strong political parties
 KAGIG II
 1042-1043 now existing in the city. One of these
 was the Greco-philic party led by an am-
 bitious and selfish man by the name of Vest-Barkia (of
 Sunik). The other was the National Party having general
 Vahram Bahlavooni as its head. The latter party thought
 wise to enthronize Hagig, who was the only heir of his
 father's throne. The coronation was performed at the

Cathedral in a magnificent religious ceremony according to the existing custom.

Encouraged by the evil suggestion and perfidy of Vest-Sarkis, King Michael made a second attempt to capture Ani. The Greek armies led by the commanders Asid and Nicholans, attacked the capitol twice but were defeated. After that they kept away from Armenia for two years. The Greek king was discouraged in his plan for capturing Ani and was about to give it up. Vest Sarkis suggested to him that he invite Kagig to Constantinople by deceit in the name of friendship. He did so, and Kagig came to Constantinople, where he was given a wonderful reception. Now while Michael was devising a new plan to put the old treaty of Hovhanness-Smpat through, Catholicus entered into an accord to give Ani to the king, Michael, secretly. Aided by some high officials in their betrayal, they sent the forty keys of the city to Constantinople with a letter wherein they had written to King Michael, "Herafter we recognize you as the owner of Ani and the east." The Greek king brought back King Kagig from the islands of Princes in Marmara, where he afterwards remained as an exile. He gave a banquet in his honor where he showed him the forty keys of Ani and the letter of Catholicus Bedros and Vest-Sarkis, said

Cathedral in a magnificent religious ceremony according to the existing custom.

Encouraged by the evil suggestion and peril of Vest-Sarkis, King Michael made a second attempt to capture Ani. The Greek armies led by the commanders Aid and Nicholas, attacked the capital twice but were defeated. After that they kept away from Armenia for two years. The Greek king was discouraged in his plan for capturing Ani and was about to give it up. Vest-Sarkis suggested to him that he invite Kasty to Constantinople by deceit in the name of friendship. He did so, and Kasty came to Constantinople, where he was given a wonderful reception. Now while Michael was devising a new plan to put the old treaty of Hovhanness-Gagat through, Catholicos entered into an accord to give Ani to the king, Michael, secretly. Aided by some high officials in their betrayal, they sent the forty keys of the city to Constantinople with a letter wherein they had written to King Michael, "Hereafter we recognize you as the owner of Ani and the east." The Greek king brought back Kasty from the islands of Princes in Harzars, where he afterwards remained as an exile. He gave a banquet in his honor where he showed him the forty keys of Ani and the letter of Catholicos Bedros and Vest-Sarkis, said

"Look, your officials have given me Ani and the east." Kagig felt very badly and answered "May God judge between me and my unfaithful officials." He resigned from his kingdom and lived in the city of Bign, in Cappadocia, the rest of his life.

The Greek army, advanced into Armenia and captured Ani without any resistance. Thereafter they tried to unite the Armenian church with the Orthodox church for political reasons. The Greek officials of Armenia turned out to be almost as bad as those of the Khalifate of Bagdad in treating the Armenians. Kagig was hearing all these things and his heart was bursting. As the result of an incident between Kagig and the Greeks, he was seized and taken into a fortress where he was killed.

THE SECOND INVASION OF SELJUKS

While Armenia Magna was thus under the control of the Greeks, Doughrill Beg began a second invasion of the country.

For a period of seven years (1048-1054) the Seljuk hordes invaded Armenia under the leadership of Ibrahim, the brother of Doughrill Beg. They plundered and destroyed twenty-four regions treating the people the same way as they had done before.

Doughrill Beg, himself came to Armenia and marched his army toward the north. The Greek legion met

"Look, your officials have given me and the east."
Karpis felt very badly and answered "May God judge between
me and my unfaithful officials." He resigned from his
kingdom and lived in the city of Bazar, in Cappadocia,
the rest of his life.

The Greek army, advanced into Armenia and captured
and without any resistance. Thereafter they tried to
unite the Armenian church with the Orthodox church for
political reasons. The Greek officials of Armenia
turned out to be almost as bad as those of the Khalifate
of Baghdad in treating the Armenians. Karpis was hearing
all these things and his heart was hurting. As the
result of an incident between Karpis and the Greeks, he
was seized and taken into a fortress where he was killed.

While Armenia was thus under the
control of the Greeks, Doughty III Beg be-
gan a second invasion of the country.

For a period of seven years (1604-1611) the Seljuk
hordes invaded Armenia under the leadership of Ibra-
him, the brother of Doughty III Beg. They plundered
and destroyed twenty-four regions treating the people
exactly as they had done before.

Doughty III Beg, himself came to Armenia and march-
ed his army toward the north. The Greek legion met

THE SECOND
INVASION OF
ARMENIA
CONTINUED

them trying to check their advance, but were defeated and retreated. The Armenian people now already weakened by continuous wars and political divisions, were fighting the Seljuks with their last resources. A number of famous battles were fought in the regions of Vanant and Manazgert.

Doughrill Beg died in 1063 and was succeeded by Alp-Arslan ("Valiant Bions"), who was worse in cruelty than his predecessor. As soon as he took the kingly office he marched into the lesser Caucasus and besieged Ani. The attack on the city lasted quite a long time. The Armenian army was led by generals Bakarats and Kridor. The Armenians were successful at first and Alp-Arslan was obliged to retreat. An error in the military plan of the Armenian army, however, encouraged the enemy to reattack and capture the city. The Seljuk hordes entered Ani on June 6, 1064, and destroyed the city in a short time. "It is impossible to describe the destruction and slaughter wrought by the hands of these barbarians". says Smpat Balasanian, "the blood of thousands dyed the waters of Akhur,¹ magnificent buildings were set on fire and numerous bodies

¹ Akhur is the river that runs through the city of Ani.

them trying to check their advance, but were defeated and retreated. The Armenian people now already weakened by continuous wars and political divisions, were fighting the Seljuks with their last resources. A number of famous battles were fought in the regions of Vanant and Manazkert.

Doughty III Sel died in 1063 and was succeeded by Alp-Arslan ("Valiant Lion"), who was worse in cruelty than his predecessor. As soon as he took the kingdom office he marched into the lesser Caucasus and besieged Ani. The attack on the city lasted quite a long time.

The Armenian army was led by General Bagrat and Khosro. The Armenians were successful at first and Alp-Arslan was obliged to retreat. An error in the military plan of the Armenian army, however, encouraged the enemy to reattack and capture the city. The Seljuk hordes entered Ani on June 6, 1064, and destroyed the city in a short time. "It is impossible to describe the destruction and slaughter wrought by the hands of these barbarians," says Ghevont Badalian, "the blood of thousands dyed the waters of Akhur, magnificent buildings were set on fire and numerous bodies

I. Akhur is the river that runs through the city of Ani.

1.
were covered under the ashes and ruins."

Alp-Arslan left Ani taking with him large treasures of gold and silver and a great caravan loaded with silken goods, rugs, etc. In the Nakhichevan booty, he noticed a large silver cross, that had been taken down from the tower of the cathedral. He commanded his officials that the cross be nailed on the threshold of the Mosque of Nakhichevan, so that the Moslem could have a chance to walk over the sign of christianity before they entered there to praise Allah who had given them victory over the christians.

This loss of Armenia was a loss to Greece. After the fall of the former, the latter was in a dangerous condition. The way toward Byzantium was now opened before the inhuman Seljuks and the Greeks could by no means resist without the help of Armenia. The situation was obvious, but it was too late to help it. The political ignorance and lack of mutual friendship and co-operation between the two nations had led to their destruction. The extreme nationalism and religious intolerance on the part of the Greeks had blinded them to their own future. Armenia had a most important geographical location. It was its hard task to stand up against and to check the destructive invasions of the barbaric Seljuks,

1. Smpat Balasanian, History of Armenia, p. 285

I.
were covered under the ashes and ruins."

Alp-Artaban left Ani taking with him large treasures of gold and silver and a great caravan loaded with all-
ken goods, trus, etc. In the Melikchewan booty, he re-
ticed a large silver cross, that had been taken down
from the tower of the cathedral. He commanded his of-
ficials that the cross be nailed on the threshold of
the Mosque of Melikchewan, so that the Moslems could have
a chance to walk over the sign of Christianity before
they entered there to praise Allah who had given them
victory over the Christians.

This loss of Armenia was a loss to Greece. After
the fall of the former, the latter was in a dangerous
condition. The way toward Byzantium was now opened
before the infidels Seljuks and the Greeks could by no
means resist without the help of Armenia. The situation
was obvious, but it was too late to help it. The politi-
cal ignorance and lack of mutual friendship and co-opera-
tion between the two nations had led to their destruc-
tion. The extreme national and religious intolerance
on the part of the Greeks had blinded them to their own
future. Armenia had a most important geographical loca-
tion. It was the first line to stand up against and to
check the destructive invasions of the barbaric Seljuks,

thus, both saving itself and protecting the western christians. But instead of protecting them against their enemies, they attacked and tried to destroy them. The Greeks were not politically far-sighted enough to see that the fall of Armenia meant the fall of the Greek Empire. Unfortunately, it did not take long when Armenia had fallen for the Seljuk Turks to put an end to the Empire of Byzantium. With the fall of Ani and the death of Kagig II, the Bakradoonian cynasty came to an end. This outstanding cynasty had controlled Armenia for three centuries, leaving one of the most famous and exciting records in the history of the country.

A. Cilician and Babenians

Cilicia is situated in the southern part of Asia Minor with an area of about 10,000 square miles. Its boundaries are Mediterranean Sea on the south, the

Garrison, M.E. 1911, p. 23-24

thus, both saving itself and protecting the western church-
ians. But instead of protecting them against their en-
emies, they attacked and tried to destroy them. The
Greeks were not politically far-sighted enough to see
that the fall of Armenia meant the fall of the Greek
Empire. Unfortunately, it did not take long when Arme-
nia had fallen for the Seljuk Turks to put an end to the
Empire of Byzantium. With the fall of Ant and the death
of Kadir II, the Seljuks came to an end.
This outstanding dynasty had controlled Armenia for
three centuries, leaving one of the most famous and ex-
citing records in the history of the country.

Chapter III

The Rise and Fall of the Cilician Kingdom

The continuous invasions of Armenia Magna by the Mohammedans, Saracens and Seljuks, as well as the destructive division of the country within itself, could not but produce far reaching consequences. Thus, a great number of the Armenian people because of the political uncertainties had left their historical home and migrated to the western neighborhood countries especially to Cilicia, for safety and peace. "Many of the Armenians", says M. C. Gabrielian, "driven by these powerful invaders and oppressed, had made their way into Cappadocia and Cilicia and both in the plains and also in the districts of the Mount Taurus they formed a strong colony¹." Through this colony the new and what has thus far been the last Armenian kingdom was destined to appear and disappear.

A. Cilician and Rubenians

Cilicia is situated in the southeast section of Asia Minor with an area of about 10,000 square miles. Its boundaries are Mediterranean Sea on the south, the

Gabrielian, M.C. Armenia, p. 93-94

Chapter III

The Rise and Fall of the Cilician Kingdom

The continuous invasions of Armenia began by the Mohammedans, Saracens and Seljuks, as well as the destructive division of the country within itself, could not but produce far reaching consequences. Thus, a great number of the Armenian people because of the political uncertainties had left their historical home and migrated to the western neighborhood countries especially to Cilicia, for safety and peace. "Many of the Armenians", says W. C. Gabriellian, "driven by these powerful invaders and oppressed, had made their way into Cappadocia and Cilicia and both in the plains and also in the districts of the Mount Taurus they formed a strong colony." Through this colony the new and what has thus far been the last Armenian kingdom was destined to appear and disappear.

A. Cilician and Rubenians

Cilicia is situated in the southeast section of Asia Minor with an area of about 10,000 square miles. Its boundaries are Mediterranean Sea on the south, the

mountain chains of Amana on the north-east to southwest and the Mount Taurus on the north and west.

The country occupies 500 kilometers of sea shore, beginning from the gulf of Isus (the present Alexandrette) extending to the banks of the river Melas. Its northern boundary consists of the rivers Amanos and Galivgadnos. The country consists of two distinct parts, the Cilician Plain, which is a fruitful and pleasant country, an Mountainous Cilicia which is cold and comparatively fruitless.

Cilicia was surrounded by many high mountains. The most famous of these is Tauros that has three chains, namely,--Bulghar Daghi, Ak Daghi and Ani-Tauros. It is separated from Syria by the Mount Amanos. Vast and magnificent forests, with diverse kinds of trees occupy an important area. There were plenty of wild animals every where in these solitudes, some of which were famous for their fine fur. The lowland country was outstanding for its fertility.

Cilicia was long the home of many wondering peoples, At the time of the Armenian migration there, it was mainly occupied by the Greeks who considered themselves the natives of the country. Armenians, however, had

mountain chains of Aman on the north-east to southwest and the Mount Taurus on the north and west. The country occupies 500 kilometers of sea shore, beginning from the Gulf of Issa (the present Alexandrette) extending to the banks of the river Helles. Its northern boundary consists of the rivers Amanus and Hal-ivardnes. The country consists of two distinct parts, the Cilician Plain, which is a fruitful and pleasant country, an Mountainous Cilicia which is cold and comparatively dry.

Cilicia was surrounded by many high mountains. The most famous of these is Taurus that has three chains, namely, --Buzbat Dagh, Ak Dagh and Anti-Taurus. It is separated from Syria by the Mount Amanus. West and north-east forests, with diverse kinds of trees occupy an important area. There were plenty of wild animals every where in these mountains, some of which were famous for their fine fur. The inland country was outstanding for its fertility.

Cilicia was long the home of many wandering peoples. At the time of the Armenian migration there, it was mainly occupied by the Greeks who considered themselves the natives of the country. Armenians, however, had

been in close contact with the country commercially and politically from very ancient times. Thus, when Armenia Magna became a subject of successive wars, a great number of the people quite naturally migrated to Cilicia where they established their residences on the highlands of the Mount Tauros. In the eleventh century their numbers were equal to those of the Greeks and Jews. With

RUPEN I the increase of the Armenian population
1080-1095 in Cilicia, there was an increase of de-
 sire for political independence in them.

Among these new comers there was a young relative of the King Kagig by the name of Ruben. He resented the control of the Greeks who had been the indirect cause of the destruction of Armenia. Having secured the consent and co-operation of some outstanding Armenian leaders, he organized a large body of fighters drove out the Greeks from the mountains region of the Tauros. There he established an independent domain and became the founder of the Rubenian dynasty. Ruben was recognized as the first prince of the Cilician Armenian government. To him were joined some Armenian chieftains who had been controlling their semi-independent regions before Ruben, by the order of the Emperors of Byzantium. The fame and influence of Ruben grew steadily and his country made

been in close contact with the country commercially and politically from very ancient times. Thus, when Armenia became a subject of successive wars, a great number of the people quite naturally migrated to Cilicia where they established their residences on the highlands of the Mount Taurus. In the eleventh century their numbers were equal to those of the Greeks and Jews. With

1080-1092 HUBEN I
the increase of the Armenian population in Cilicia, there was an increase of desire for political independence in them.

Among these new comers there was a young relative of the King Korymb by the name of Huben. He resented the control of the Greeks who had been the indirect cause of the destruction of Armenia. Having secured the consent and co-operation of some outstanding Armenian leaders, he organized a large body of fighting men out of the Greeks from the mountain region of the Taurus. There he established an independent domain and became the founder of the Hubenian dynasty. Huben was recognized as the first prince of the Cilician Armenian government. To him were joined some Armenian chieftains who had been controlling their semi-independent regions before Huben, by the order of the Emperors of Byzantium. The time and influence of Huben grew steadily and his country made

rapid progress . During a period of fifteen years he reigned with wisdom and courage.

CONSTANTINE I
1095-1100

Ruben died and was succeeded by his son, Constantine I. The new prince was a courageous man with military ability. He reorganized his army and captured some cities and fortresses that belonged to the Greeks. The relationship between Byzantium and Constantine I became so bad that a war between the two governments seemed to be inevitable. About this time, however, the army of the first crusaders on their way to Jerusalem entered Cilicia, suffering from fatigue and hunger. Constantine showed them a brotherly attitude sending them an abundance of provisions and goodly sums of money. When they marched forward and besieged Antioch, he joined them with his army and helped them a great deal. The city fell at last after a siege of eight months, in 1098. Pope Gregory XIII, speaking about the Armenians in connection with their attitude toward the crusaders in mass-letter written in 1584, says, "Beside all the diverse sacrifices that the Armenian race has done for the church and the christian democracy, here is another outstanding act worthy of mention that she adds on her credits in the history.

rapid progress. During a period of fifteen years he
reigned with wisdom and courage.

Ruben died and was succeeded by his

son, Constantine I. The new prince
was a courageous man with military

ability. He reorganized his army and

captured some cities and fortresses that belonged to

the Greeks. The relationship between Byzantium and Con-

stantine I became so bad that a war between the two

governments seemed to be inevitable. About this time,

however, the army of the first crusaders on their way

to Jerusalem entered Cilicia, suffering from fatigue

and hunger. Constantine showed them a friendly attitude

sending them an abundance of provisions and giving them

of money. When they marched forward and besieged An-

tioc, he joined them with his army and helped them a

great deal. The city fell at last after a siege of

eight months. In 1098, Pope Gregory VIII, speaking

about the Armenians in connection with their attitude

toward the crusaders in mass-letter written in 1084,

says, "Beside all the diverse sacrifices that the Ar-

menian race has done for the church and the Christian

democracy, here is another outstanding act worthy of

mention that she adds on her credits in the history.

It is this, that when the European princes and christian armies were going to free the Holy Land from the Moham-medans, there was not any nation or people on their way who helped the soldiers of the cross so willingly and so gladly as did the Armenians. They provided for them soldiers, munitions, horses, many provisions, and every necessary means, and also aided their christian brethren by their military advices in those great and holy wars¹".

TOROS I

1100-1123

Toros I was the son and successor of Constantine I, who became one of the most famous rulers of Cilicia. In the very

beginning of his reign, he turned his weapons against the Greeks on the sea-shore of the Mediterranean, captured the city of Anarzapa with all its regions and drove them out of Cilicia. He, then, joined himself with the constructive work of the country enlarging the cities and towns with magnificent buildings and churches. The country was now in peace, enjoying progress and prosperity and the numbers of Armenian people was increasing very rapidly. But this desirable condition was soon disturbed. The Persians invaded Cilicia and destroyed the region of Anarzapa. The Armenian princes, united

1. The Roman Revised Calendar of 1584

It is this, that when the European princes and christian
armies were going to free the Holy Land from the Moslem-
medans, there was not any nation or people on their way
who helped the soldiers of the cross so willingly and
so gladly as did the Armenians. They provided for
them soldiers, munitions, harness, many provisions, and
every necessary means, and also aided their christian
brethren by their military advices in those great and
holy wars".

Toros I was the son and successor of Con-
stantine I, who became one of the most
famous rulers of Cilicia. In the very

TOROS I
1100-1123

beginning of his reign, he turned his weapons against the
Greeks on the sea-shore of the Mediterranean, captured
the city of Anazarpa with all its towers and grove
then out of Cilicia. He, then, joined himself with the
cohesive work of the country entering the cities
and towns with magnificent buildings and churches. The
country was now in peace, enjoying progress and prosper-
ity and the numbers of Armenian people was increasing
very rapidly. But this desirable condition was soon
disturbed. The Persians invaded Cilicia and destroyed
the region of Anazarpa. The Armenian princes, united

their armies and drove the Persians out of the country. Not long after the Persians were driven off, the Melik-shah Sultan of Iconium (1107-1116), attacked Cilicia with the Seljuks now residing in Asia Minor. Toros faced them with all his military forces and succeeded in checking the invasion of Seljuks although with great losses of lives.

As soon as this war was over, Toros I attacked the Greeks and captured the famous fortress of Gizistra where Kagig was taken and killed by the Greeks years before. Toros commanded the Mandalean brothers, the owners of the fortress, to bring him the royal sword and clothing (uniform) of Kagig. They did so. When the sword and uniform was displayed Toros I and all those Armenian soldiers with him wept over the memory of the martyred Armenian king. The Mandalian brothers were beaten to death as a reward for what they had done to Kagig. Toros, then, returned to the fortress of Sahga, his capitol leaving a brigade of soldiers in the fortress for guard. This event took place in 1113.

The rest of the reign of Toros I, about ten years, was a peaceful one, during which he reformed the state, organized the army and prepared the necessary means of safety for the people. He won such fame among the neigh-

their armies and drove the Persians out of the country.
Not long after the Persians were driven off, the Medi-
span Sultan of Iconium (1107-1116), attacked Cilicia
with the Seljuks now residing in Asia Minor. Toros faced
them with all his military forces and succeeded in check-
ing the invasion of Seljuks although with great losses
of lives.

As soon as this war was over, Toros I attacked the
Greeks and captured the famous fortress of Ghalatia where
Kasig was taken and killed by the Greeks years before.
Toros commanded the Mandalian brothers, the owners of
the fortress, to bring him the royal sword and clothing
(uniform) of Kasig. They did so. When the sword and
uniform was displayed Toros I and all those Armenian
soldiers with him wept over the memory of the martyred
Armenian king. The Mandalian brothers were beaten to
death as a reward for what they had done to Kasig. Tor-
os, then, returned to the fortress of Sahag, his capital,
leaving a brigade of soldiers in the fortress for guard.
This event took place in 1116.

The rest of the reign of Toros I, about ten years,
was a peaceful one, during which he reformed the state,
organized the army and prepared the necessary means of
safety for the people. He won such fame among the neigh-

bourhood countries and in Europe that they called Cilicia after his name, as "the country of Toras".

Toros I died and his body was buried in the Monastery of Drazarg, which had been built by him.

LEO I
1123-1137

Toros I was succeeded by his brother Leo I. The new prince followed in the steps of his brother in his policy toward the Greeks. He passed most of his life in wars. He took from the Greeks the cities of Mamestia, Adana and Tarsus, and dominated as far as the sea shore of the Mediterranean, which was of great importance for him. He had wars against Remund, the prince of the Latin domain of the Holy Land, Hovhanness Commenus II, (1118-1147) the Greek Emperor and others. Leo I was given the title of "the Lion of Tanros" by the European knights of the crusades. In a war with the Greeks however, he was captured and taken to Constantinople with his two sons, Ruben and Toras, where he died in prison.

Then for about eight years (1137-1145), Cilicia was under the dominions of Byzantium.

TOROS II
1145-1168

Toros II, the son of Leo, escaped from Byzantium in 1145, came to Cilicia and prepared a revolt against the Greek domin-

bordered countries and in Europe that they called Cilicia
after his name, as "the country of Toros".
Toros I died and his body was buried in the Monastery
of Dazark, which had been built by him.

Toros I was succeeded by his brother
Leo I. The new prince followed in

LEO I
1123-1137

the steps of his brother in his
policy toward the Greeks. He passed most of his life
in wars. He took from the Greeks the cities of Nemesis,
Adana and Tarsus, and dominated as far as the sea shore
of the Mediterranean, which was of great importance for
him. He had wars against Rum, the prince of the east,
in domain of the Holy Land, Byzantine Constantinople II,
(1118-1141) the Greek Emperor and others. Leo I was
given the title of "the Lion of Toros" by the European
knights of the crusades. In a war with the Greeks how-
ever, he was captured and taken to Constantinople with
his two sons, Rube and Toros, where he died in prison.
Then for about eight years (1137-1145), Cilicia was
under the domination of Byzantium.

Toros II, the son of Leo, escaped from
Byzantium in 1145, came to Cilicia and
prepared a revolt against the Greek domin-

TOROS II
1145-1168

ion. He soon organized an army of 10,000 and in a short time succeeded in capturing the fortress of Vagha, Simanagla and Arriudz. From these strongholds he attacked and took the cities of Adana, Anarzapa, Til-Hamdun and Mamestia. During his reign he had to fight with Antronigus, the son of Greek Emperor, in 1152, Nooreddin, the Sultan of Aleffo and 1153, Macsud I, the Sultan of Iconium in 1157, Eno-de Shadelion, the prince of Antioch 1157, Manuel Comnenus, the Greek prince in 1158,

Toros II, tiring of existing conditions, resigned his position and died in the year 1169. His death was a great loss to his people.

The successor of Toros II were Ruben II, his son, Baron Meleh, 1169-1174, and Ruben III 1174-1185. Of the three successors, Ruben III is worthy of particular mention. He was a just and pious prince who lived in peace with the nations round about. He maintained a continuous friendship with the knights of Europe. He tried to protect his country against their enemies by mutual understanding.

In the last months of his life, he resigned from his office and lived thereafter in Drazarg Monastery, where he also died. He left the fame of a saint because

ion. He soon organized an army of 10,000 and in a short time succeeded in capturing the fortress of Vagha, Simanaria and Arinda. From these strongholds he attacked and took the cities of Adana, Anarapa, Til-Hamam and Mamessia. During his reign he had to fight with Antioch, the son of Greek Emperor, in 1152, Worcester, the Sultan of Aleppo and 1153, Masud I, the Sultan of Iconium in 1157, Eno-ge Shadellon, the prince of Antioch, 1157, Manuel Comnenus, the Greek prince in 1158, Toros II, fixing of existing conditions, resigned his position and died in the year 1163. His death was a great loss to his people.

The successor of Toros II were Ruben II, his son, Baron Melik, 1163-1174, and Ruben III 1174-1185. Of the three successors, Ruben III is worthy of particular mention. He was a just and pious prince who lived in peace with the nations round about. He maintained a continuous friendship with the knights of Europe. He tried to protect his country against their enemies by mutual understanding.

In the last months of his life, he resigned from his office and lived thereafter in Dersa Monastery, where he also died. He left the name of a saint because

of his kindness and christian spirit.

B. The Armenian Kingdom of Cilicia

LEO I
1186-1219

For over a century, from 1080-1187, the Armenian princes of Cilicia had only one purpose, namely, to fight and enlarge their country and to resist the attacks of Greeks, Seljuks, Arab Emirs and Persians. In 1186, however, during the period of the third crusaders, that narrow policy was changed and there was established a new kingdom on larger grounds. The new king was Leo. He was the son of prince Stephen and Lady Rita, the daughter of Smpat, the owner of the famous fortress of Baberron. He received his education at Baberron, from his pious, wise and God-fearing mother.

He is described as a "man of wisdom, courage, good works and happiness." One of the outstanding characteristics of his personality was his ambition. His kingly office did not seem to satisfy him and he was dreaming of the control of all the historical countries of his ancestors. For, this purpose, he began to communicate with Byzantium, showing willingness to sacrifice certain rights and priveleges of great importance to his nation for a fundamental mutual friendship. But this plan of

of his kindness and christian spirit.

B. The Armenian Kingdom of Cilicia

For over a century, from 1080-1187, the
Armenian princes of Cilicia had only one
LEO I
1188-1219

purpose, namely, to fight and enlarge
their country and to resist the attacks of Greeks, Sel-
juks, Arab Emirs and Persians. In 1186, however, during
the period of the third crusade, that narrow policy
was changed and there was established a new kingdom on
larger grounds. The new king was Leo. He was the son
of prince Stephen and lady Rita, the daughter of Roger,
the owner of the famous fortress of Beberon. He receiv-
ed his education at Beberon, from his pious, wise and
God-fearing mother.

He is described as a "man of wisdom, courage, good
works and happiness." One of the outstanding character-
istics of his personality was his ambition. His highly
office did not seem to satisfy him and he was dreaming
of the control of all the historical countries of his
ancestors. For, this purpose, he began to communicate
with Byzantium, showing willingness to sacrifice certain
rights and privileges of great importance to his nation
for a fundamental mutual friendship. But this plan of

Leo's failed. He, therefore, urged by the political circumstances, planned to get a strong ally in Europe in the person of the German Emperor, Frederick I, Barbarosa. With a mutual understanding, he declared Armenia as a part of the German Empire and the Roman high priest as the religious head of his country.

This treaty between the Armenians and Germans was mutually satisfying, and it had profound influence for the political safety of Armenia. Leo, then, exerted his wisdom and energy toward organizing the strongest possible Armenian army, something in which he succeeded in a great measure.

It was during this time that the Third Crusade marched forward into the Holy Land under the leadership of Frederick I of Germany. While yet in Iconium, the German emperor sent delegates to Leo for aid for his army. Leo gave him the best help he could, providing all the necessary provisions, means of transportation, and military aid. Frederick was highly satisfied with him and repeated his promise of the royal crown. The army of the emperor entered Isavria. But what heartbreaking news they had for the Armenian prince. "Leo, Catholicos and Bishop Nerses," says M. C. Gabrielian, "with abundant

Leo's failed. He, therefore, urged by the political circumstances, planned to get a strong ally in Europe in the person of the German Emperor, Frederick I. Bar- barossa. With a mutual understanding, he declared Ar- menia as a part of the German Empire and the Roman high priest as the religious head of his country.

This treaty between the Armenians and Germans was mutually satisfying, and it had profound influence for the political safety of Armenia. Leo, then, exerted his wisdom and energy toward organizing the strongest possi- ble Armenian army, something in which he succeeded in a great measure.

It was during this time that the Third Crusade marched forward into the Holy Land under the leadership of Frederick I of Germany. While yet in Iconium, the German emperor sent delegates to Leo for aid for his army. Leo gave him the best help he could, providing all the necessary provisions, means of transportation, and military aid. Frederick was highly satisfied with him and repeated his promise of the royal crown. The army of the emperor entered Laveria. But what heartbreaking news they had for the Armenian prince. "Leo, Catholicos and Bishop Keresas," says M. G. Gabrielian, "with abundant

provisions, set out to meet him. But they did not have the pleasure of seeing him, for he was drowned in the river of Galivcadnos.^{1.} Leo communicated with the new emperor on the same understanding as before. In the year 1196, he sent a delegation to Pope Celestinus III asking his blessings and the crown. The delegates were accepted honorably both by the emperor and the pope. With the consent of the emperor the pope sent to Leo a magnificent golden crown and a flag, bearing the picture of a lion, through the hand of Courados Veddelsbasch, the first representative of the government.

All the neccessary preparations were made and on January 6, 1199, at the St. Sophia Church of Tarsus, in the presence of thousands of people Courados presented to Leo the kingly crown in the name of pope and the emperor. Leo accepted with deep appreciation and promise of faithfulness for friendship. And then, Catholicos Gregory Apirad performed the ceremony of coronation. He was anointed properly and was declared "Leo I, by virtue of the Roman Emperor, King of Armenia."

The coronation of Leo seemed to be pleasing to many governments. The Emperor Henry VI, Pope Cellestinus III, many princes of Europe and even the Khalif of Bag-

dad, sent their congratulations and precious gifts through their special delegates.

The friendship of Leo with the Roman Empire, however, was not endurable to Byzantium. Emperor Alexis III Angelos, therefore, sent to Leo many great gifts and a golden crown decorated with very precious jewelry, with the request that he wear it instead of the Roman one saying, "Wear the one I am sending to thee, because thou art nearer to us, than to Rome." Leo, however, appreciated his friendship with the Romans till the end.

In his life time Leo had to fight with the princes of Antioch, sultans of Iconium, and the Seljuks. But he almost always came out successfully and victoriously. Leo I always helped the crusaders who marched to the Holy Land through Cilicia during his reign. In some instances, however, these soldiers of the cross did not bring honor to their calling. A sample of these is described by Milner who writes, "In 1204 A. D., the capitol (Constantinople) was captured by the crusaders, whose conduct fixed an indelible stain upon the name of the Franks throughout the east, especially as it is contrasted with that of the Mohammedans, who, a few years before had conquered Jerusalem. When Saladin entered the latter city the church of the Holy Sepulchre was respected,

had, sent their congratulations and precious gifts
 through their special delegates.
 The friendship of Leo with the Roman Empire, how-
 ever, was not attributable to Symeonism. Emperor Alexia-
 III Angelos, therefore, sent to Leo many great gifts and
 a golden crown decorated with very precious jewelry,
 with the request that he wear it instead of the Roman
 one saying, "Wear the one I am sending to thee, because
 thou art nearer to us, than to Rome." Leo, however,
 appreciated his friendship with the Romans till the end.
 In his life time Leo had to fight with the princes
 of Antioch, rulers of Iconium, and the Bulgars. But
 he almost always came out successfully and victoriously.
 Leo I always helped the crusaders who marched to the
 Holy Land through Cilicia during his reign. In some
 instances, however, these soldiers of the cross did not
 bring honor to their calling. A sample of these is des-
 cribed by Milner who writes, "In 1204 A. D., the capital
 (Constantinople) was captured by the crusaders, whose
 conduct fixed an indelible stain upon the name of the
 Franks throughout the east, especially as it is contrast-
 ed with that of the Mohammedans, who, a few years before
 had conquered Jerusalem. When Baldwin entered the latter
 city the church of the Holy Sepulchre was respected,

and the conquered christians remained in possession of their property; no confiscations were made of the wealth of the non-combatants. But the vaunted chivalry of the papal church plundered a christian city without remorse desecrated its shrines, and maltreated its inhabitants, while the profane cry of "God wills it", was raised to excite each other to act the part of brigands and debauchees. Sacred plate, golden images of saints, and silver candelabra from the altars; bronze statues of heathen idols and heroes, precious works of Hellenic art; crowns, coronets, thrones, vessels of gold and silver; ornaments of diamonds, pearls, and precious stones from the imperial treasury and the palaces of the nobles; jewelry and precious metals from the shops of the goldsmiths; silks, velvets and brocaded tissues from the warehouses of the merchants, together with coined money, were accumulated in vast heaps as spoils to be divided by the victors. A few of the crusading clergy endeavored to moderate the fury which the bigoted prejudices of the Latin church had instilled into the minds of the soldiery against the Greeks, but many priests were as forward as the most abandoned of the troops in robbing^{1.} the temples of a kindred faith."

Leo I, was one of the most famous kings of his time

1. Milner, The Turkish Empire, p. 238-239

and the conquered christians remained in possession of their property; no confiscations were made of the wealth of the non-combatants. But the wanted chivalry of the papal church plundered a christian city without remorse, desecrated its shrines, and maltreated its inhabitants, while the profane cry of "God wills it", was raised to excite each other to act the part of friends and disciples. Sacred plate, golden images of saints, and silver candelabra from the altars; bronze statues of heathen idols and heroes, precious works of Hellenic art; crowns, coronets, thrones, vessels of gold and silver; ornaments of diamonds, pearls, and precious stones from the imperial treasury and the palaces of the nobles; jewelry and precious metals from the shops of the goldsmiths; silks, velvets and brocaded tissues from the warehouses of the merchants, together with coined money, were accumulated in vast heaps as spoils to be divided by the victors. A few of the crusading clergy endeavored to moderate the fury which the biased prejudices of the latin church had instilled into the minds of the soldiery against the Greeks, but many priests were as forward as the most abandoned of the troops in robbing the temples of a kindred faith."

Leo I, was one of the most famous kings of his time

in Europe and in Asia. The credit of his kingdom was great both in the country and before the other nations. This was due mainly to the greatness of his personality. His wisdom, his goodness toward everybody, especially to those in need, his many virtues, were known all over the countries. Innokendios III, the pope, was a keen friend to him, calling him "the dearest son". The emperor of Germany, the king of England, Hripardos, the Philip Augustus king of France, the King Andrew of Hungary, the Emperor Alex Comnenos of Byzantium, the Khalif of Bagdad and the Doughrill Shah of Arzn (Erzeroum) were trying to win his friendship to the greater measures. The European knights of Cilicia were feeling proud to have the honor of personal friendship with him. The whole Armenian population of Cilicia and the historical Armenia were proud of and happy because of him.

Leo died in his capitol, Sis, surrounded by his high officials. The whole nation mourned his death as one man. He was buried in Sis with a glorious funeral ceremony.

The reign of Leo was a blessing to Cilicia. Through him there established the systematic legislation--the court, with its law book. The courts were divided into

in Europe and in Asia. The credit of his kingdom was great both in the country and before the other nations. This was due mainly to the greatness of his personality.

His wisdom, his goodness toward everybody, especially to those in need, his many virtues, were known all over

the countries. Innocentius III, the pope, was a keen friend to him, calling him "the dearest son". The emperor of Germany, the king of England, Richard, the Philip Augustus king of France, the King Andrew of Hungary, the Emperor Alex Comnenos of Byzantium, the Khalif of Baghdad and the Dourghil Shah of Arun (Persia) were trying to win his friendship to the greater measure. The European knights of Cilicia were feeling proud to have the honor of personal friendship with him. The whole Armenian population of Cilicia and the historical Armenians were

proud of and happy because of him.

Leo died in his capital, Sis, surrounded by his high officials. The whole nation mourned his death as one man. He was buried in Sis with a glorious funeral ceremony.

The reign of Leo was a blessing to Cilicia. Through

him there established the systematic legislation--the court, with the law book. The courts were divided into

three degrees, namely the royal court, the religious court, and the third class court.

The royal court was formed by the high officials of the state, with the king as its head, whose task was to solve the hard problems of the high class.

The religious court was formed by the bishops and priests, with Catholicos as its head. This court had the power to settle secondary cases of the common people.

The third class court, was formed by the barons and knights. Its work was to settle the problems of their laborours.

If these courts found it impossible to settle a case without oath, they then passed a resolution for an oath which was performed either in the court house or in public places in the presence of a bishop or priest. The oath was urged in a criminal case and only from persons over forty years of age. The christians would make their oath putting their right hands on the cross or the Bible and the non-christians on their holy book.

The industry and commerce made a great progress through the special plans and efforts of Leo. The expenses of the government were met by taxes, poll taxes, and customs. There were also: 1, the tax of inheritance. (This was only for immigrants. If any alien had proper

three degrees, namely the royal court, the religious court, and the third class court.

The royal court was formed by the high officials of the state, with the king as its head, whose task was to solve the hard problems of the high class.

The religious court was formed by the bishops and priests, with Catholics as its head. This court had the power to settle secondary cases of the common people. The third class court, was formed by the barons and knights. Its work was to settle the problems of their labourers.

If these courts found it impossible to settle a case without oath, they then passed a resolution for an oath which was performed either in the court house or in public places in the presence of a bishop or priest. The oath was urged in a criminal case and only from persons over forty years of age. The Christians would make their oath putting their right hands on the cross or the Bible and the non-Christians on their holy book.

The industry and commerce made a great progress through the special pains and efforts of Leo. The expenses of the government were met by taxes, poll taxes, and customs. There were also: 1, the tax of inheritance. (This was only for immigrants. If any alien had proper

ties in Cilicia, after his death it passed to the royal family. From this law were exempted only the subjects of Venice and Genoa.) 2, the tax of ship-wreck, (If any ship was destroyed on the seashores of Cilicia, the ship with all its content belonged to the government.) 3, the harbor tax, (This was the heaviest of all the taxes. All foreign ships harboring on the river banks and sea-shores in the waters belonging to Cilicia had to pay quite a heavy tax according to their capacity, the harbor and the length of time they remained.)

Custom houses were built on the sea and river harbors, and public roads as well as on main mountainous paths to prevent the escape of goods.

Leo I, among many other things, paid great attention to education in the country. He had gathered his royal family of Armenia and foreign great educators. By his plan, all the monasteries had their schools where the clergy were urged to learn grammar, singing, history and penmanship. As we saw before, some of the monasteries already had a high standing since the beginning of the Rubenian dynasty, and it were they that had given to the nation and the church literary men like St. Nerses the Graceful (1116-1173) Gregory Dughha (1177-1180) and St. Nerses of Lamborn, etc.

ties in Cilicia, after his death it passed to the royal family. From this law were exempted only the subjects of Venice and Genoa. 2, the tax of ship-wreck. (If any ship was destroyed on the coastlines of Cilicia, the ship with all its content belonged to the government.) 3, the harbor tax. (This was the heaviest of all the taxes. All foreign ships harboring on the river banks and sea-shores in the waters belonging to Cilicia had to pay quite a heavy tax according to their capacity, the harbor and the length of time they remained.)

Custom houses were built on the sea and river harbors, and public roads as well as on main mountainous paths to prevent the escape of goods.

Leo I, among many other things, paid great attention to education in the country. He had gathered his royal family of Armenians and foreign great educators. By his plan, all the monasteries had their schools where the clergy were urged to learn grammar, singing, history and penmanship. As we saw before, none of the monasteries already had a high standing since the beginning of the Hohenstaufen dynasty, and it was they that had given to the nation and the church literary men like St. Nerses the Great (1118-1173) Gregorius (1177-1180) and St. Nerses of Lambrus, etc.

After Leo I, a new royal family or dyansty appeared, called Baberronis, and the kings reigning thereof were Hetoom I (1226-1270), Leo II, (1270-1289), Hetoom II (1289-1305), Leo III (1305-1308), Oshin (1308-1320), Leo IV (1320-1342). This dynasty was followed by another called Loosinian, and the kings thereof were Rooi-don (1342-1344), Constantine II (1344-1363), Constantine III (1365-1373), Leo V (1374-1375). Everyone of these kings had to get into war against some of the surrounding nations once more for the protection of Cilicia. Among all these kings, however, Leo V was the one notable for his service to his nation and country and for his political troubles to the end of the kingdom.

The last of his wars was with Ushuk-Timoor, the Khalif of Aleppo and the commander-in-chief, of the Egyptian armies, in 1375. Ushuk-Timoor invaded Cilicia with a great army. Leo met them with all his military powers and means of protection. He was able to drive the invaders out of the country repeatedly. He was much hampered, however, by domestic discord. Of the two Armenian political parties then operating, one was in favor of the king and of alliance and friendship with Europe. This one was weakened gradually. The other party which was constantly growing in power did not

After Leo I, a new royal family or dynasty appeared, called Baberonis, and the kings reigning thereof were Heron I (1228-1270), Leo II (1270-1280), Heron II (1280-1305), Leo III (1305-1325), Leo IV (1325-1345). This dynasty was followed by another called Lousian, and the kings thereof were Heron (1345-1365), Constantine II (1365-1385), Leo V (1385-1405). Everyone of these kings had to go into war against some of the surrounding nations once more for the protection of Cilicia. Among all these kings, however, Leo V was the one who for his service to his nation and country and for his political troubles to the end of the kingdom. The last of his wars was with Ushuk-Timur, the Khalif of Aleppo and the commander-in-chief, of the Egyptian armies, in 1375. Ushuk-Timur invaded Cilicia with a great army. Leo met them with all his military powers and means of protection. He was able to drive the invaders out of the country respectively. He was much hampered, however, by domestic discord. Of the two Armenian political parties then operating, one was in favor of the king and of alliance and friendship with Europe. This one was weakened gradually. The other party which was constantly growing in power did not

co-operate with the king, in his protection of the country. The invaders encouraged by the treacheries of this party and the weakness of Leo V, attacked Cilicia and pressed on as far as the fortress of Sis, the capitol, to which they laid siege. Ushuk-Timoor then sent a letter with a special delegate. In the letter he said, "I am informing you that if you surrender and accept Mohammedanism, I will not only establish you in your kingdom, but will make you my admiral." This proposal of Ushuk-Timoor seemed impossible and insulting to Leo. He, therefore, in answer to the delegates, "I have taken refuge in this fortress not to deny our God or to betray our country, but to die for their protection."

Upon the answer of Leo V, Ushuk-Timoor attacked the fortress with great force and captured it. Leo V was taken captive to Cairo where he was kept for seven years. Finally by the intercession and ransom of the kings of Aragon and Castilia in Spain he was given freedom. Leo V came to Europe borne down with the sad experience and memory of his tragic reign. But everywhere he was greeted with great reception and honor because of the fact that he was known to be a knight of magnificent courage, and an interpid protector of

co-operate with the king, in his protection of the country. The invaders encouraged by the treacheries of this party and the weakness of Leo V, attacked Clifolia and pressed on as far as the fortress of Sile, the capital, to which they laid siege. Ushuk-Timoor then sent a letter with a special delegate. In the letter he said, "I am informing you that if you surrender and accept Mohammedanism, I will not only establish you in your kingdom, but will make you my advisor." This proposal of Ushuk-Timoor seemed impossible and insulting to Leo. He, therefore, in answer to the delegate, "I have taken refuge in this fortress not to deny our God or to betray our country, but to die for their protection." Upon the answer of Leo V, Ushuk-Timoor attacked the fortress with great force and captured it. Leo V was taken captive to Cairo where he was kept for seven years. Finally by the intervention and ransom of the kings of Aragon and Castille in Spain he was given freedom. Leo V came to Europe borne down with the experience and memory of his tragic reign. But everywhere he was greeted with great reception and honor because of the fact that he was known to be a knight of marvellous courage, and an intrepid protector of

christianity. Almost all the European kings gave receptions to his honor showing him their appreciation and love for what he had done.

Leo V, however, could not forget his country and be happy. He passed the rest of his life in sorrow and died in Paris on November 29, 1393 and was buried in the Celestinian Temple. His ashes were in later years transported to the royal cemetery of Saint Dionesius. The Armenian nation ever since has remembered its beloved king, Leo V, with special reverence and respect.

Christianity. Almost all the European kings gave recognition to his honor showing him their appreciation and love for what he had done.

Leo V, however, could not forget his country and he passed the rest of his life in sorrow and died in Paris on November 20, 1383 and was buried in the Celestine Temple. His ashes were in later years transported to the royal cemetery of Saint Denis. The Armenian nation ever since has remembered its beloved king, Leo V, with special reverence and respect.

PART V

THE MODERN PERIOD

Chapter I

Armenia Under Foreign Domination

With the fall of the Cilician kingdom, Armenians completely lost their national independence which had been theirs in varying stages from their origin or their first appearance on the stage of history, about the seventh or eight centuries before the christian era.

A. Armenians and Mongols

In the beginning of the twelfth century, when the Armenian domination of Cilicia had entered its best period, Armenia Minor had already been captured by the Sultans of Iconium and Armenia Magna was under the control of the Seljuk Turks, the country being divided into three zones of population, namely, that of Seljuks, Persians and of Kurds and toward the end of the century the Georgians gained possession of the upper parts of Armenia Magna.

During this time also, a famous invader appeared in

PART V

THE MODERN PERIOD

Chapter I

Armenia Under Foreign Domination

With the fall of the Cilician kingdom, Armenians completely lost their national independence which had been theirs in varying stages from their origin or their first appearance on the stage of history about the seventh or eighth centuries before the Christian

era.

A. Armenians and Mongols

In the beginning of the twelfth century, when the Armenian domination of Cilicia had entered its best period, Armenia Minor had already been captured by the Sultans of Iconium and Armenia Major was under the control of the Seljuk Turks, the country being divided into three zones of population; namely, that of Seljuks, Persians and of Kurds and toward the end of the century the Georgians gained possession of the upper parts of Armenia Major.

During this time also, a famous invader appeared in

Asia. This was Tamerlane (1355-1405), the founder of the second empire of Tartars. He was a descendent of the family of Jenghiz Khan, (1162-1227), the inhuman, bloody Mongol invader who is so well known in history. Tamerlane or Timur the lame, was a man of military talent and in cruelty excelled all the invaders up to this time. In a short time he invaded and took under his control both banks of the rivers Amudaria and Sirdaria and uniting the wondering clans of Tartars and Seljuks, established a strong empire (1370-1405). After this, Tamerlane organized huge armies and moved forward from country to country for further invasions. Persia was the first victim. He captured the city of Isbahan and massacred seventy-two thousand people there, appointing one of his sons governor for the state. He then, turned his weapons against the ^{??} Mongols of Russia conquered their chieftain and reached as far as Moscow. By the Plan of the invader, the cities Kesh and Samargland in central Asia were made the centers of his empire. Tamerlane carried his invasions as far as the Ganges, India then turning to the west, he invaded and captured Mesopotamia, Syris, and Palestine. He set Damascus on fire where about one hundred thousand people were buried under the ruins of the city. The sole thirst and desire of the

Asia. This was Tamerlane (1335-1405), the founder of
the second empire of Tartars. He was a descendant of
the family of Jenghis Khan, (1162-1227), the invader,
bloody Mongol invader who is so well known in history.
Tamerlane or Timur the lame, was a man of military tal-
ent and in cruelty excelled all the invaders up to this
time. In a short time he invaded and took under his
control both banks of the river Amudarya and Syr-darya
and uniting the wandering clans of Tartars and Seljuks,
established a strong empire (1370-1405). After this,
Tamerlane organized huge armies and moved forward from
country to country for further invasions. Persia was
the first victim. He captured the city of Isfahan and
massacred seventy-two thousand people there, appointing
one of his sons governor for the state. He then, turned
his weapons against the Mongols of Russia conquering their
chiefdom and reached as far as Moscow. By the plan of
the invader, the cities Kash and Samarkand in central
Asia were made the centers of his empire. Tamerlane
carried his invasions as far as the Ganges, India then
turning to the west, he invaded and captured Mesopotamia,
Syria, and Palestine. He set Damascus on fire where
about one hundred thousand people were buried under the
ruins of the city. The sole chief and desire of the

Mongol invader was to conquer, to subdue and to destroy. "He is said to have declared that," says Meyers,¹ "since God is one and hath no partner, therefore, the vice-regent over the lands of the Lord must be one."

In the year 1387, Tamerlane entered Armenia with his savage horsemen spreading blood and destruction everywhere in the country. Most of the people of the city of Van were thrown down from the high rocks nearby. His cruelties reached their climax in the city of Sepaste (Sivas). "There he first despoiled the whole riches of the people", says Sahak DerMoesian, "and then tortured the leaders to death, women were tied to the tails of furious horses and raced into the fields, children were gathered in a field and were run over to death by horses. About four thousand of the young men and adults were buried alive, in a certain land which was later called 'Black Plains'. In short, all the inhabitants of the city were annihilated."²

The plan of Tamerlane was to complete his invasion by invading China. To the great pleasure of his subjects, however, he died suddenly, of a fever at Otrar, in Feb-

1. Philip VanNess Myers, Medieval and Modern History, p. 162.

2. Der-Moesian, Sahak, History of Armenia Vol. II, p. 588.

Mongol invader was to conquer, to subdue and to destroy. "He is said to have declared that," says Meyers, "since

God is one and hath no partner, therefore, the vice-

regent over the lands of the Lord must be one."

In the year 1387, Tamerlane entered Armenia with

his savage horsemen spreading blood and destruction everywhere in the country. Most of the people of the city of Van were thrown down from the high rocks nearby. His cruelties reached their climax in the city of Egebat (Sivas). "There he first despoiled the whole

riches of the people," says Sahak Berdmesian, "and then

tortured the leaders to death, women were tied to

the tails of furious horses and raced into the fields,

children were gathered in a field and were run over to

death by horses. About four thousands of the young men

and adults were buried alive, in a certain land which

was later called 'Black Plains'. In short, all the

inhabitants of the city were annihilated."

The plan of Tamerlane was to complete his invasion

by invading China. To the great pleasure of his subjects,

however, he died suddenly, of a fever at Otrar, in Feb-

I. Philip Vassier Myers, *Medieval and Modern History*,

p. 162.

S. Berdmesian, *Sahak, History of Armenia* Vol. II, p.

588.

ruary, 1405. After the death of Tamerlane, Armenia first passed to the Kara-Koyoonli dynasty, and then to the Ak-Koyoonli dynasty, of Tartars. The head of the latter, by the name Ouzoon-Hasan, re-established the Sassanidae throne and became the absolute sovereign of Armenia.

When Ouzoon Hasan turned his weapons toward Asia Minor, he found against him Sultan Mohammed II, Fatih, the famous conqueror of Constantinople and Trebizond. The fight between the two Moslem leaders was decisive near Terjan (1473), where Ouzoon Hasan was defeated and Mohammed captured the eastern parts of Armenia. This was the first entrance of the Ottomans into Armenia.

B. Armenians and Persians.

In the year 1514, Shah-Ismael I attacked the Ottomans to revenge the defeat of his predecessor. Sultan Selim I, the Grim, met him with an army of 140,000 which he led in person. A great number of these soldiers were ^{1.} Janissaries. The war did not last long. Shah Ismael

1. Janissaries (New Soldiers), were the famous guard corps made up of christian youths seized from their parents. These corps were organized in the days of Sultan Orchan I lasting from 1326 A.D. to 1500 A.D. They were trained to become Moslems (usually of a fanatical type), and taught that their end all and be all was the military service of the Sultan. They were forbidden to marry, or to engage in any peaceful trade or profession. In return, they enjoyed great privileges. They could only be punished by their own officers, and even the Grand Visiers had slight control over them. (See W. S. Davis--A Short History of the Near East. pp. 187, 244, 246.)

twary, 1408. After the death of Tamerlane, Armenia first passed to the Kara-Koyunlu dynasty, and then to the Ak-Koyunlu dynasty, or Tatars. The head of the latter, by the name Orkoon-Hasan, re-established the Sassanide throne and became the absolute sovereign of Armenia.

When Orkoon Hasan turned his weapons toward Asia Minor, he found against him Sultan Mohammed II, Fatih, the famous conqueror of Constantinople and Trebizond. The fight between the two Moslem leaders was decisive near Teflis (1473), where Orkoon Hasan was defeated and Mohammed captured the eastern parts of Armenia. This was the first entrance of the Ottomans into Armenia.

B. Armenians and Persians.

In the year 1514, Shah-Ismael I attacked the Ottomans to revenge the defeat of his predecessor. Sultan Selim I, the Grim, met him with an army of 140,000 which he led in person. A great number of these soldiers were Janissaries. The war did not last long. Shah Ismael

I. Janissaries (New Soldiers), were the famous guard corps made up of Christian youths seized from their parents. These corps were organized in the days of Sultan Orkoon I lasting from 1328 A.D. to 1500 A.D. They were trained to become Moslems (usually of a fanatical type), and taught that their end and aim was the military service of the Sultan. They were forbidden to marry, or to engage in any peaceful trade or profession. In return, they enjoyed great privileges. They could only be punished by their own officers, and even the Grand Viziers had slight control over them. (See W. S. Davis--A Short History of the Near East. pp. 187, 204, 246.)

was terribly defeated on the battlefield of Chalduran, near Khoi, where he was wounded and escaped. Sultan Selim entered the city of Tabriz in victory. A treaty was ratified between Turkey and Persian Shahs which was so disgraceful to Persia that it could not endure forever.

Shah Abas I (1585-1629) of Persia in the very beginning of his reign began to be prepared for war. He reorganized his army in 1603, invaded Turkish-Armenia, capturing the states of Zxrbaian, Ararat. He took Erivan (the present capitol of Russian Armenia) and appointed AmirKuna Khan as governor of the state of Ararat. The news of Persian invasian filled Sultan Ahmen I with anger, who sent a large army under the leadership of Sinan Pasha. Shah Abas was defeated and left Armenia carrying with him many Armenian people to Persia as war captives, a great number of whom perished on their way between the two swords. Those who survived migrated as fas as Isbah-an, and in that region established a city called Nor Djugha in 1605. The was between Persia and Turkey continued over Armenia till 1620, when the Turks were forced to withdraw from the whole of eastern Armenia, which lies between the rivers Araxes and Kur. After that Shah Abas intrusted the government of Karabagh, the

was terribly defeated on the battlefield of Chaldiran, near Khos, where he was wounded and escaped. Sultan Selim entered the city of Tabriz in victory. A treaty was ratified between Turkey and Persian Shahs which was so disadvantageous to Persia that it could not endure forever.

Shah Abbas I (1566-1629) of Persia in the very beginning of his reign began to be prepared for war. He reorganized his army in 1603, invaded Turkish-Armenia, capturing the states of Erzerum, Ararat. He took Erivan (the present capital of Russian Armenia) and appointed Amir Khan as governor of the state of Ararat. The news of Persian invasion killed Sultan Ahmed I with anger, who sent a large army under the leadership of Osman Pascha. Shah Abbas was defeated and left Armenia carrying with him many Armenian people to Persia as war captives, a great number of whom perished on their way between the two swords. Those who survived returned as far as Isfahan, and in that region established a city called Nor Ejdin in 1605. The war between Persia and Turkey continued over Armenia till 1620, when the Turks were forced to withdraw from the whole of eastern Armenia, which lies between the rivers Araxes and Euphrates. After this Shah Abbas entrusted the government of Erzerum, the

mountainous regions of Armenia, to three governors, named Meliks, to control the regions of Oudi, Artsakh and Sunik.

C. The Independence of Karaabagh

Shah Abas treated the Armenians a little better than his predecessors and his reign was, comparatively, peaceful. His successors, however, exerted such violence over their subjects that the Armenian Meliks found it urgent to use all possible means to free Armenia from the yoke of Persia. In the year 1678, James IV Catholicos held a conference in the monastery of St. Echmiadzin, in the presence of six laymen and six clergymen, where they decided to enter under the religious control or suzerainty of pope and to apply the European governments for the independence of Armenia. A delegation under the presidency of Catholicos left Armenia for Europe. On their way, Catholicos died at Constantinople and members of the delegation turned back home. One of them, however, by the name of Israel Ori kept on alone. He was an Indian-Armenian, a young man of nineteen years of age, whose forefathers were of Karabagh in Armenia. He was a highly talented person who knew how to follow the right track.

mountainous regions of Armenia, to three governors, named Melike, to control the regions of Ondi, Artashk and Sunk.

C. The Independence of Karabagh

Shah Abbas treated the Armenians a little better than his predecessors and his reign was, comparatively, peaceful. His successors, however, exerted such violence over their subjects that the Armenian Melike found it urgent to use all possible means to free Armenia from the yoke of Persia. In the year 1678, James IV Catholicos held a conference in the monastery of St. Behnam, in the presence of six laymen and six clergymen, where they decided to enter under the religious control or suzerainty of pope and to apply the European governments for the independence of Armenia. A delegation under the presidency of Catholicos left Armenia for Europe. On their way, Catholicos died at Constantinople and members of the delegation turned back home. One of them, however, by the name of Terzel Gori kept on alone. He was an Indian-Armenian, a young man of nineteen years of age, whose forefathers were of Karabagh in Armenia. He was a highly talented person who knew how to follow the right track.

Israel Ori went to France and then to Germany where prince John Gullielm of Baladina promised to help him. He returned to Karabagh in 1699 and consulted with the Meliks. They decided a new delegation of two, Israel Ori and Minas Dikranian, the prior of the Convent of St. James, should go to Europe with a recommendation addressed to Innovgendios XII Pope. The two gentlemen fulfilled their commission and after an interview with the high priest went to Germany and Austria, where they were accepted by the emperors and the project of the Armenian delegation was considered favorably. The conclusion was, however, that nothing of value could be expected for the Armenian cause without the actual participation of the Russian Empire. The two delegates returned to Russia in 1700 and were admitted to the presence of Peter the Great. The Russian Czar was very much pleased by the Armenian national desire for independence, because he saw it as being helpful for his future invasions. He, therefore, sent a delegation to Armenia for that purpose. Everything seemed to be promising. Israel Ori greatly encouraged, returned to Viennas, and then to Russia in 1706. Peter the Great sent Ori to Persia as a Russian ambassador but in fact, for the purpose of getting sufficient information about the condition

Israel Orł went to France and then to Germany where
 prince John Wilhelm of Prussia promised to help him.
 He returned to Karlsruhe in 1869 and consulted with the
 Meliks. They decided a new delegation of two, Israel
 Orł and Minas Dilmanian, the prior of the Convent of St.
 James, should go to Europe with a recommendation address-
 ed to Innocentius XII Pope. The two gentlemen fulfilled
 their commission and after an interview with the high
 priest went to Germany and Austria, where they were ac-
 cepted by the emperor and the project of the Armenian
 delegation was considered favorably. The conclusion
 was, however, that nothing of value could be expected
 for the Armenian cause without the actual participation
 of the Russian Empire. The two delegates returned to
 Russia in 1900 and were admitted to the presence of
 Peter the Great. The Russian Czar was very much pleased
 by the Armenian national desire for independence, because
 he saw it as being helpful for his future invasions.
 He, therefore, sent a delegation to Armenia for that
 purpose. Everything seemed to be promising. Israel
 Orł greatly encouraged, returned to Vienna, and then
 to Russia in 1906. Peter the Great sent Orł to Paris
 as a Russian ambassador but in fact, for the purpose
 of getting sufficient information about the condition

of the country. When Ori was nearing Ispahan, the country seemed to rise up against him. The leading men urged Hussein Shah not to accept Ori in Persia. They tried to convince the Shah that Ori was a spy sent by Russia for the purpose of preparing a revolution in the country. To give more strength to their words they even attempted to analyze his name in French, thus, Israel Ori, they said, is made up of 'il sera roi'--He will be king,--in Persia. Shah believed in this nonsensical explanation and sent him back to Russia. On his way back, he died at Asdrakhan in 1711. His death was mourned by all the Armenians.

Meliks of Karabougha thought that it was of no use to expect any political help from Europe. Hussein Shah of Persia was deposed from the throne and his country was in confusion. On the other hand, Peter the Great had entered the Caucasus with a huge army. The Meliks were convinced that it was the most convenient time to revolt and went to greet Peter the Great on the banks of the river Kur with forty thousand soldiers. This was the time to secure the independence of Armenia under the protection of the Russian government. But to the distress of the Armenians, the Czar retreated with his army after having captured the city of Derbend.

of the country. When Ordi was hearing Isahak, the coun-
try seemed to rise up against him. The leading men urged
Nussain Shah not to accept Ordi in Persia. They tried
to convince the Shah that Ordi was a spy sent by Russia
for the purpose of preparing a revolution in the coun-
try. To give more strength to their words they even
attempted to analyze his name in French, thus, Isahak
Ordi, they said, is made up of 'di sera roi'--He will be
king,--in Persia. Shah believed in this nonsensical
explanation and sent him back to Russia. On his way
back, he died at Aghajari in 1711. His death was
mourned by all the Armenians.

Malik of Karabagh thought that it was of no use
to expect any political help from Europe. Nussain Shah
of Persia was deposed from the throne and his country
was in confusion. On the other hand, Peter the Great had
entered the Caucasus with a huge army. The Malik were
convinced that it was the most convenient time to revolt
and went to greet Peter the Great on the banks of the
river Kur with forty thousand soldiers. This was the
time to secure the independence of Armenia under the pro-
tection of the Russian government. But the distress
of the Armenians, the Great retreated with his army after
having captured the city of Barda.

This political swing of Peter the Great was a heavy blow to the expectation of the Armenian people. The Meliks, however, were not so much discouraged as to give up their plans. Under the leadership of David Begg the revolt against Persia was carried on. He had only seven thousand fighting men of Karabagh and was assisted by general Muckitar, Priest Avedis, Prince Toros and Stephen Shahumian. The Turks thinking to make use of the weakness of Persia, attacked Karabagh with an army led by Hadji Mustafa Pasha. David Begg met the Turkish army with his few thousand soldiers and in a short time won a complete victory over them. A second time, a larger Turkish army under the same Mustafa Pasha, invaded Karabagh but he was again defeated in the interior part of the country and his army was annihilated, in 1726. Karabagh was now safe. One year after this, in 1727, Shah Damaz II, of the Safian dynasty, showing his friendship to David Begg, gave him the title of the "Prince of Princes", and with a royal decree declared Karabagh independent. Thus, that important part of Armenia enjoyed the freedom it deserved. But David Begg, the hero of Karabagh died in 1728, leaving a respected name with a cherished memory among his countrymen.

After this the Turks and Persians fought against

20

This political swing of Peter the Great was a heavy blow to the expectation of the Armenian people. The Meliks, however, were not so much discouraged as to give up their plans. Under the leadership of David Beg the revolt against Persia was carried on. He had only seven thousand fighting men of Karabagh and was assisted by general Muskhary, Prince Avedis, Prince Toros and Stephen Shahunjan. The Turks thinking to make use of the weakness of Persia, attacked Karabagh with an army led by Hacı Husein Pasha. David Beg met the Turkish army with his few thousand soldiers and in a short time won a complete victory over them. A second time, a larger Turkish army under the same Muskhary Pasha, invaded Karabagh but he was again defeated in the interior part of the country and his army was annihilated, in 1726. Karabagh was now safe. One year after this, in 1727, Shah Nader II, of the Afghan dynasty, showing his friendship to David Beg, gave him the title of the "Prince of Armenia", and with a royal decree declared Karabagh independent. Thus, that important part of Armenia enjoyed the freedom it deserved. But David Beg, the hero of Karabagh died in 1728, leaving a respected name with a cherished memory among his countrymen.

After this the Turks and Persians fought against

each other twice in 1732 and 1736. In the last war was Nadir Ali, the famous Persian commander-in-chief, won a great victory over the Turks and having deposed Shah Damaz II declared himself the Shah of Persia. This took place in the plains of Mooghan, before his army and in the presence of Persian and Armenian high officials. Among the Armenain guests there were Catholicos, Abraham a personal friend of the Nadir Shah, who was called upon to bless the sword of the new Shah. The christian clergyman did so and tied the sword on him by his own hand. Nadir Shah kept his friendship with the Armenians till the end of his life.

D. Russia and Turkey

Peter the Great, the grandchild of Michael Romanoff was not satisfied with the existing situation of Russia when he occupied the kingly office. There was a doubly difficult task for him to accomplish, namely, to transform Russia internally and to change its external (international) policy. The main thing he considered necessary in the Russian international policy was to get sufficient outlets to the sea. For this purpose, he found it admirable to wage war against Turkey. The Russian people were in favor of such a war on both religious and political bases. A war with Turkey meant a crusade against

each other twice in 1732 and 1736. In the last war was Nadir Ali, the famous Persian commander-in-chief, won a great victory over the Turks and having deposed Shah Nader as he declared himself the Shah of Persia. This took place in the plains of Moab, before his army and in the presence of Persian and Armenian high officials. Among the Armenian guests there were Catholics, Armenians a personal friend of the Shah, who was called upon to bless the sword of the new Shah. The Christian clergyman did so and blessed the sword on his own hand. Nadir Shah kept his friendship with the Armenians till the end of his life.

D. Russia and Turkey

Peter the Great, the grandson of Michael Romanov was not satisfied with the existing situation of Russia when he occupied the kingly office. There was a doubly difficult task for him to accomplish, namely, to transform Russia internally and to change its external (international) policy. The main thing he considered necessary in the Russian international policy was to get sufficient outlets to the sea. For this purpose, he found it advisable to wage war against Turkey. The Russian people were in favor of such a war on both religious and political bases. A war with Turkey meant a crusade against

Mohammedans.

Peter the Great marched his army forward and besieged Azov, a city of strongholds on the banks of the river Don, guarded by the Turks. The city fell in the hands of Russia in 1696. He was preparing his country for future expansion and resistance, and was successful in it. There was, however, a harder task to accomplish which was the reformation of his people. It was the plan of Peter the Great to exalt the Russian people to the same level of culture with the European nations. But how hard it was ! His efforts in this direction raised the prejudiced Russians against him. The clergy, the Patriarch, the high officials, and even, the members of the royal family revolted. There were only a few of his Russian companies and the alien friends who respected his ideas and aided him in his plans. He was in a dangerous situation. This attitude of his subjects he began to face with terror and persecution. Any opposition to his reforms were punished by exile, imprisonment and death.

In 1718 there broke out a revolution against him which was led by his son, Alex Tsarevich. He arrested him and urged him to resign from his hereditary right of crown princehood. Then he urged the supreme court

Mohammedans.

Peter the Great marched his army forward and besieged Azov, a city of strategic importance on the banks of the river Don, guarded by the Turks. The city fell in the hands of Russia in 1696. He was preparing his country for future expansion and resistance, and was successful in it. There was, however, a harder task to accomplish which was the reformation of his people. It was the plan of Peter the Great to exalt the Russian people to the same level of culture with the European nations. But how hard it was! His efforts in this direction raised the prejudiced Russians against him. The clergy, the patri-arch, the high officials, and even the members of the royal family revolted. There were only a few of his Russian companions and the alien friends who respected his ideas and aided him in his plans. He was in a dangerous situation. This attitude of his subjects he began to face with terror and persecution. Any opposition to his reformations was punished by exile, imprisonment and death.

In 1718 there broke out a revolution against him which was led by his son, Alex Tarakanov. He arrested him and urged him to resign from his hereditary right of crown princehood. Then he urged the supreme court

to sentence him as a first degree political criminal. All the intercession made for the freedom of Alex was in vain and he was put to death.

Peter the great had succeeded partly in bringing about the necessary reformation. Through him Russia had become a great military country and, seemingly, a European government. His royal family, however, was destroyed, and in sorrow he died in his fifty-third year of age.

After the death of Peter the Great, those who succeeded him were for about forty years (1725-1762) were not persons of high ability. They were Mechnikoff (1725-1727), Peter I (1727-1730), others (1730-1741) Elizabeth (1741-1762).

Czar Peter died in 1763 and his royal
KATHERINE II
(1763-1796) crown passed to his wife Katherine

who was a German princess in origin. Katherine the II was thirty-three years old when she became queen of Russia, and reigned just the same number of years. She was faithful to the policy of Peter the Great in Europeanizing Russia. But there were some obstacles on her way, of which one was Turkey. The Russian army attacked the Turks both on land and over the sea. On the land they captured Enikale, Ismail, etc. and passed over the river Danube, in July 18, 1779. On the sea

to sentence him as a first degree political criminal.
All the intercession made for the freedom of Alex was in
vain and he was put to death.

Peter the Great had succeeded partly in bringing
about the necessary reformation. Through his Russia had
become a great military country and, seemingly, a European
government. His royal family, however, was destroyed,
and in sorrow he died in his fifty-third year of age.

After the death of Peter the Great, those who suc-
ceeded him were for about forty years (1725-1762) were
not persons of high ability. They were Michael (1725-
1727), Peter I (1727-1730), others (1730-1741) Elizabeth
(1741-1762).

Great Peter died in 1725 and his royal
crown passed to his wife Katherine
who was a German princess in origin.
Katherine the II was thirty-three years old when she be-
came queen of Russia, and reigned just the same number
of years. She was faithful to the policy of Peter the
Great in Europeanizing Russia. But there were some ob-
stacles on her way, of which one was Turkey. The Russian
army attacked the Turks both on land and over the sea.
On the land they captured Belgrade, Ismail, etc., and pas-
sed over the river Danube, in July 18, 1774. On the sea

KATHERINE II
(1762-1796)

they attacked the Turkish navy and surrounding it in the Gulf of Chesmeh, near Smyrna annihilated it on July 7, 1770. Out of the fifty Turkish ships only ten were not destroyed. This victory against the Turk secured to Russia many things.

After the death of Katherine II, her son Paul I succeeded her. The young Czar began to carry on the old plan and, so marched his army forward in Caucasus and captured Karabagh in 1797. Another battle took place in Kantzak, in 1826, where the Russian army, led by Madatoff, an Armenian general, destroyed the Persian army of 80,000. The Russian invasion continued till 1827, led by General Paskevich, who captured Marand, Tabriz and Urmia. A treaty made between the two countries in Turkmanchai, on February 10, 1828, by which Persia was left to Russia Erivan, Echmiadzin and Nakhichevan. Besides, the Persian Armenians were given freedom to migrate to Russia if they so desired.

Russian armies were now marching on over Turkey both from the southern European and from the north of the Black Sea. Turkey was in a terrible condition. A treaty between the two countries was ratified in Adrianople on September 4, 1829 where the Greek problem also was settled. By this treaty Russia occupied the main regions of Armenia Magna, which by a decree of the Czar in March 21, 1828

they attacked the Turkish navy and surrounding it in the Gulf of Chesme, near Smyrna annihilated it on July 5, 1770. Out of the fifty Turkish ships only ten were not destroyed. This victory against the Turk secured to Russia many things.

After the death of Catherine II, her son Paul I succeeded her. The young Czar began to carry on the old plan and, so marched his army forward in Caucasus and captured Karabagh in 1797. Another battle took place in Kars, in 1828, where the Russian army, led by Kutsoy, an Armenian general, destroyed the Persian army of 20,000. The Russian invasion continued till 1827, led by General Paskevich, who captured Nakhichevan, Tauris and Urmia. A treaty made between the two countries in Turkmenchay, on February 10, 1828, by which Persia was left to Russia. Armenia and Nakhichevan. Besides, the Persian Armenians were given freedom to migrate to Russia if they so desired. Russian armies were now marching on over Turkey both from the southern European and from the north of the Black Sea. Turkey was in a terrible condition. A treaty between the two countries was ratified in Adrianople on September 4, 1829 where the Greek problem also was settled. By this treaty Russia occupied the main regions of Armenia in 1828, which by a decree of the Czar in March 21, 1828

was to be known as a state under the name of "the country of Armenia", and the Czar added to himself the title "Emperor of Armenia". Thus, Armenia was finally divided between the Turks, Russians and Persians.

The Russian policy toward the Armenians, however, was soon changed to worse. Even the old privileges that had been given to them by Peter the Great and Katherine II were abolished. A new strict regulation, called Bolojenia was issued for the Armenian church, limiting its freedom (March 11, 1836). According to this rule, Armenians had to present two candidates to the Czar for the highest religious office, who had the authority to approve any one he wanted to. Thus, the elected Catholicos with his Synod fell under the control of the Russian government. This violation of the rights of the Armenian church by the Russians reached its climax in 1885, when by a decree the Russian government confiscated all the properties of the Armenian, national schools and abolished the rights of all the national activities. By these violations, the purpose of the Czarists was to Russianize the Armenians once for all. This unjust attitude of Russia stirred up all the Armenians who strongly protested against it from all over the world. The government continued its confiscations and violations with more

was to be known as a state under the name of "the country of Armenia", and the Great added to himself the title "Emperor of Armenia". Thus, Armenia was finally divided between the Turks, Russians and Persians.

The Russian policy toward the Armenians, however,

was soon changed to worse. Even the old privileges that had been given to them by Peter the Great and Catherine II were abolished. A new strict regulation, called Hulojenia was issued for the Armenian church, limiting its freedom (March 11, 1836). According to this rule, Armenians had to present two candidates to the Great for the highest religious office, who had the authority to appoint any one he wanted to. Thus, the elected Catholicos with his Synod fell under the control of the Russian government. This violation of the rights of the Armenian church by the Russians reached its climax in 1882, when by a decree the Russian government confiscated all the properties of the Armenian, rational schools and abolished the rights of all the national societies. By these violations, the purpose of the Great was to annihilate the Armenians once for all. This unjust attitude of Russia stirred up all the Armenians who strongly protested against it from all over the world. The government continued its confiscations and violations with more

or less active measures, and the Armenians kept on their peaceful resistance till 1904, when the Russo-Japanese war broke out. The terrible defeat of the Russian army and some revolts in the country shook the Czarists deeply. As a consequence to these things, new constitutional orders were established, by which most of the confiscated properties of the Armenian church were returned and its previous privileges were established to it.

Persia, Greece and other countries, the Armenians captured Armenia, Georgia, Azerbaijan, etc. In the subsequent three territories the Armenian population of the Armenians was 3,000,000.

After the fall of Constantinople in 1453, Sultan Mohammed II planned and encouraged the migration of the Armenian people to the new capital for political and cultural purposes. In a short period of time, their number was considerably increased there and finally it became a very important center for them. "As the most faithful, clever and successful among all the Turkish subjects," says H. Der-Nisessian, "Armenians almost entirely occupied the fields of literature, science, arts and education. Distinguished Armenian scholars rendered great services to the country for many years. For example, the office of scribe was in the hands of the

or less active measures, and the Armenians kept on their peaceful resistance till 1904, when the Russo-Japanese war broke out. The terrible defeat of the Russian army and some revolts in the country shook the Czarist despotism. As a consequence to these things, new constitutional orders were established, by which most of the confiscated properties of the Armenian church were returned and its previous privileges were established to it.

Chapter II

Religious Conflicts

The Seljuk Turks entered Armenia in the end of the fifteenth century when that country was almost desolated because of successive invasions. By continuous war with Persia, Greece and other nations, the Sultans captured Armenia Magna, Armenia Minor and Cilicia. In the subjugated three territories the approximate number of the Armenians was 3,000,000.

After the fall of Constantinople in 1453, Fatih Sultan Mohammed II planned and encouraged the migration of the Armenian people to the new capitol for political and cultural purposes. In a short period of time, their number was considerably increased there and finally it became a very important center for them. "As the most faithful, clever and successful among all the Turkish subjects," says S. Der-Movesian, "Armenians almost entirely occupied the fields of finance, commerce, arts and education. Distinguished Armenian families offered great services to the country for many years. For example, the office of coining was in the hands of the

Chapter II
Religious Conflicts

The Seljuk Turks entered Armenia in the end of the fifteenth century when that country was almost desolated because of successive invasions. By continuous war with Persia, Greece and other nations, the Seljuks captured Armenia Major, Armenia Minor and Cilicia. In the sub-joined three territories the approximate number of the Armenians was 2,000,000.

After the fall of Constantinople in 1453, Sultan Mehmed II planned and encouraged the migration of the Armenian people to the new capital for political and cultural purposes. In a short period of time, their number was considerably increased there and finally it became a very important center for them. "As the most faithful, clever and successful among all the Turkish subjects," says S. Der-Novsian, "Armenians almost entirely occupied the fields of finance, commerce, arts and education. Distinguished Armenian families offered great services to the country for many years. For example, the office of coinage was in the hands of the

Duzian family, the superintendence of gun-powder-mills belonged to the Dadian family, the royal architecture was supervised by the Balian family, the treasury of the Grand Vizier of Egypt was under the control of the Eremian family. But the most distinguished of these families was Kazezian family, with its greatest member Harootune Emira (1771-1834) who was a personal friend to the Sultan Mahmud II (1809-1839)¹."

A. The Patriarch of Constantinople and His Privileges

Among all of his subjects, Sultan Mohammed II was interested in the Armenians most. Eight years after the capture of Constantinople, he invited the Archbishop Hovagim of Brousa, a friend of his, to the capitol city and appointed him patriarch of the Armenians in 1461, thus there was established the patriarchate of Constantinople, which is the highest religious--political office after the Catholicate of Edhmiadzin. The Sultan granted the Armenian patriarchate the same political and religious privileges with that of the Greeks.

Like all of the other nations in the Ottoman Empire Armenians were given the liberty to keep their national language, religion, the clergy with a patriarch to its head, and the monasteries with their judicial and other

1. Der-Movesian, Sahag, History of Armenia, Vol. II p.918

Duxian family, the superintendence of gun-powder-mills
 belonged to the Duxian family, the royal architects
 was supervised by the Duxian family, the treasury of
 the Grand Vizier of Egypt was under the control of the
 Duxian family. But the most distinguished of these
 families was the Duxian family, with its greatest member
 Harootiune Emira (1771-1834) who was a personal friend
 to the Sultan Mahmud II (1808-1839).¹

A. The Patriarch of Constantinople and his Privileges
 Among all of his subjects, Sultan Mohammed II was
 interested in the Armenians most. Eight years after the
 capture of Constantinople, he invited the Archbishop Nev-
 aim of Brouse, a friend of his, to the capital city
 and appointed him patriarch of the Armenians in 1461,
 thus there was established the patriarchate of Constan-
 tinople, which is the highest religious--political office
 after the Catholicate of Echmiadzin. The Sultan grant-
 ed the Armenian patriarchate the same political and
 religious privileges with that of the Greeks.

Like all of the other nations in the Ottoman Empire
 Armenians were given the liberty to keep their national
 language, religion, the clergy with a patriarch to its
 head, and the monasteries with their judicial and other

1. Der-Mevellan, Sabeg, History of Armenia, Vol. II p. 212

hereditary rights. "It is believed", says K. Mesrob, "that Sultan Mohammed II by establishing the Armenian patriarchate with its privileges had three motives, namely, first, to encourage the Armenians and to increase the population of Constantinople; second, to win their confidence and sympathy to use them against the Greeks in case of a future revolt; third, to prepare the ground for an invasion of Armenia which was now suffering under the reign of Ouzoon Hasan".

According to the law, the patriarchate was a high official in the empire, who had great influence in religious and political problems. The Armenians depended on his authority for their well-being. There were few patriarchs, however, who really became useful to their people. Most of them were unworthy to their high office, and badly misused it. It was a custom that the patriarch should pay a tax to the state treasury for his office. Taking advantage of this condition, the clergymen were trying to seize the patriarchal chair from each others hands. Any one desiring to occupy that office, used to depend on a party and get it by bribing the grand vizier. For this purpose they used also the Emirs, who were in the service of the state. The abuses of the patriarchs were scandalous to the Armenian people, and the national

1. Kevork Mesrob, History of the Armenian Church, p. 369-71

hereditary rights. "It is believed," says E. Mesrop, "that Sultan Mohammed II by establishing the Armenian patriarchate with its privileges had three motives, namely, first, to encourage the Armenians and to increase the population of Constantinople; second, to win their confidence and sympathy to use them against the Greeks in case of a future revolt; third, to prepare the ground for an invasion of Armenia which was now suffering under the reign of Osman I."

According to the law, the patriarchate was a high official in the empire, who had great influence in religious and political problems. The Armenians depended on his authority for their well-being. There were few patriarchs, however, who really became useful to their people. Most of them were unworthy to their high office, and badly misused it. It was a custom that the patriarch should pay a tax to the state treasury for his office. Taking advantage of this condition, the clergymen were trying to seize the patriarchal chair from each others hands. Any one desiring to occupy that office, used to depend on a party and pay it by bribing the grand vizier. For this purpose they used also the Etaire, who were in the service of the state. The abuses of the patriarchate were scandalous to the Armenian people, and the national

church was in a dangerous situation. A number of the people who had been in sympathy with the Roman Catholicism, separated from the mother church and established a distinct patriarchate under the supervision of Rome. But to gain that right, they had to bear persecution and shed their blood. The first victims of this persecution were the members of the Duzian family. Those who hated this family because of its Catholic belief, persuaded the Sultan that Duzians are preparing to take the government's treasury and escape to Europe. The Sultan believed the accusation and of the four brothers of the Duzian family, two were beheaded and two were hanged and the rest of the family was exiled in October 16, 1819. The persecution went on against the Catholics after this and many of them lost their lives. By the intervention of the French consulate with Sultan Mahmud II the troubles ceased at last and Catholics were given the right to organize an independent community (1830) with two heads. One of these was the patriarch whose duty was purely spiritual and the other was the ethnarch who was responsible for all the works of the community before the government.

B. The Protestant Community

1. The evangelical movement among the Armenians, in

church was in a dangerous situation. A number of the people who had been in sympathy with the Roman Catholicism, separated from the mother church and established a distinct patriarchate under the supervision of Rome.

But to gain that right, they had to bear persecution and shed their blood. The first victims of this persecution were the members of the Duxian family. Those who hated this family because of its Catholic beliefs, persecuted the Sultan that Duxians are preparing to take the government's treasury and escape to Europe. The Sultan believed the accusation and of the four brothers of the Duxian family, two were beheaded and two were hanged and the rest of the family was exiled in October 16, 1819. The persecution went on against the Catholics after this and many of them lost their lives.

By the intervention of the French consulate with Sultan Mahmud II the troubles ceased at last and Catholics were given the right to organize an independent community (1830) with two heads. One of these was the patriarch whose duty was purely spiritual and the other was the ethnarch who was responsible for all the works of the community before the government.

1. The Protestant Community

2. The evangelical movement among the Armenians, in

its diverse forms and different names, is very old. As such, it had nothing to do directly with the European protestantism of the sixteenth century. The religious sects of Novadians, Leonians, Donad Paulician and Toudragtes are mentioned in the previous chapters. Church history presents some of these sects, such as Novadians, Donadians, etc., who appeared in the first half of the fourth century as the protesting groups against the eastern and western churches, from which they were separated. In the eighth century, 750 A.D., a new and more important evangelical movement began in Armenia through an Armenian by the name Paulos, which, later took the name Paulician. The followers of this sect believed in the apostolic creed and in the preaching of the Bible as the life-book written for the individual souls. This movement was a revolt against the ritualism, and abuses of the institutionalized Armenian church. They were convinced that Jesus came to save the soul through mutual and direct contact with him. No organized religious body, therefore, had the right to impose itself, its ways, on the believing person as the only right means of salvation.

Paulicians were persecuted severely in the beginning. A number of them were killed and burned to death

the diverse forms and different names, is very old. As such, it had nothing to do directly with the European protestantism of the sixteenth century. The religious sects of Novatian, Leonians, Donat Paulician and Tondrag-tes are mentioned in the previous chapters. Church history presents some of these sects, such as Novatians, Donatians, etc., who appeared in the first half of the fourth century as the protesting groups against the eastern and western churches, from which they were separated. In the eighth century, 750 A.D., a new and more important evangelical movement began in Armenia through an Armenian by the name Paulos, which, later took the name Paulician. The followers of this sect believed in the apostolic creed and in the preaching of the Bible as the life-book written for the individual soul. This movement was a revolt against the ritualism, and abuses of the institutionalized Armenian church. They were convinced that Jesus came to save the soul through mutual and direct contact with him. No organized religious body, therefore, had the right to impose itself, its ways, on the believing person as the only right means of salvation. Paulicians were persecuted severely in the beginning. A number of them were killed and burned to death.

and the rest were dispersed. It was thought that the sect ended entirely. In the ninth century, however, it reappeared in the Dzaghgodn region of Armenia under the leadership of a certain Smpat of Sharevhavan and took the name Smpatian which is the same as Toudragites.^{1.} It is very interesting to read some of the famous Armenian church fathers about this evangelical movement. We will mention one of them as an example. "Among all the new religious movements of the east", says Father Anania, "Paulicanism or the sect of Toudragites is most worthy of mention. The exact time of its origin is not known but probably it appeared during the days of Catholicos Hovhanness Ovaietsi, that is 800 A.D. and lasted till the second half of the eleventh century. That movement was not foreign or imported whatsoever, but originated in Armenia. In spite of its anti-orthodox thinking it must be considered favorably simply because of its national origin and reasonable claims. Through its persecuted followers, it was carried out from Armenia and spread afar in Asia Minor, Mesopotamia, the Balkanian Peninsula, especially Bulgaria."

The sect of Toudragites, is the forefather of protestantism. This sect did not accept religious formalities

1. Toudragites, or the people of Toudrageh, was a name given to the followers of Paulicianism.

and the rest were dispersed. It was about the year 1000 that the sect ended entirely. In the ninth century, however, it reappeared in the Baghdat region of Armenia under the leadership of a certain Bagat of Sherevahan and took the name Bagatian which is the same as Tondrakian.¹ It is very interesting to read some of the famous Armenian church fathers about this evangelical movement. We will mention one of them as an example. "Among all the new religious movements of the east," says Father Anania, "Paulicianism or the sect of Tondrakian is most worthy of mention. The exact time of its origin is not known but probably it appeared during the days of Catholicos Hovhannnes Oshakat, that is 500 A.D. and lasted till the second half of the eleventh century. That movement was not foreign or imported whatsoever, but originated in Armenia. In spite of its anti-orthodox thinking it must be considered favourably simply because of its national origin and reasonable claims. Through its persecuted followers, it was carried out from Armenia and spread afar in Asia Minor, Mesopotamia, the Balkan Peninsula, especially Bulgaria." The sect of Tondrakian, as the forerunner of Protestantism. This sect did not accept religious formalities.

¹ Tondrakian, or the people of Tondrak, was a name given to the followers of Paulicianism.

and ceremonies, it refused pictures, relics, etc. The movement takes its name after the village of Toudrageh where it originated and from there it spread in the regions of Tulile, Khunous, Terjan, etc. and took the name of its new environment such as, Tulilites, Khunous-^{1.} ites, Terjanites, etc."

2. The Bible Society.

In January, 1800, a Bible Society originated in Russia which was the first of its kind. The purpose of this society so appealed to Czar Alexander that he encouraged and helped it directly. Four years after this, a similar society was established in England under the name of the British and Foreign Bible Society. In 1813 these two societies together considered the religious conditions of Armenians and decided to publish the ancient Armenian Bible in an accessible price. The Russian society undertook and completed the publication of five thousand copies of the Bible for the Armenians in 1815. In the year 1917, the British society published two thousand copies of the Bible. Then the Russian society published two thousand copies of the New Testament. One of the reports of the following societies contains the following: "The publication of the Armenian Bible brought

1. Father Avania, Words of Confession

and ceremonies, it retained pictures, relics, etc. The movement takes its name after the village of Tondrag where it originated and from there it spread in the regions of Tullie, Khunons, Tatar, etc. and took the name of its new environment such as, Tullies, Khunons-ites, Tatarites, etc."

2. The Bible Society.

In January, 1800, a Bible Society originated in Russia which was the first of its kind. The purpose of this society as appeared to Czar Alexander that he encouraged and helped it directly. Four years after this a similar society was established in England under the name of the British and Foreign Bible Society. In 1813 these two societies together considered the religious conditions of Armenians and decided to publish the ancient Armenian Bible in an accessible price. The Russian society undertook and completed the publication of five thousand copies of the Bible for the Armenians in 1815. In the year 1817, the British society published two thousand copies of the Bible. Then the Russian society published two thousand copies of the New Testament. One of the reports of the following societies contains the following: "The publication of the Armenian Bible brought

a considerable awakening in this nation, especially in Russia where there is a deep desire to get this precious book. There is a great reason to hope that the spread of the Bible among this world-wide scattered nation will be very useful and will have great results.^{1.}"

The language and educational conditions of the Armenians during this period, however, were creating real problems. The common people did not understand the ancient Armenian, besides in many places their mother tongue was Turkish. This situation was considered by the same societies. The Russian society undertook to translate the New Testament into the Turkish language by the Armenian alphabet and a year after that the British society succeeded in publishing a translation in modern Armenian.

The clergymen of the national church did not oppose, whatsoever the spread of the Holy Bible among their nation.

The Armenian Bible Society was organized in May 1816 and in the beginning its work was limited in the United States. In May 17, 1833, however the society decided to extend its work outside of the country and

1.

Cf. Utujian, Stephan, The Origin and Development of Evangelism among the Armenians. p. 29, 30

a considerable awakening in this nation, especially in Russia where there is a deep desire to get this precious book. There is a great reason to hope that the spread of the Bible among this world-wide scattered nation will be very useful and will have great results."

The language and educational conditions of the Armenians during this period, however, were creating real problems. The common people did not understand the ancient Armenian, besides in many places their mother tongue was Turkish. This situation was considered by the same societies. The Russian society undertook to translate the New Testament into the Turkish language by the Armenian alphabet and a year after that the British society succeeded in publishing a translation in modern Armenian.

The clergymen of the national church did not oppose, whatsoever the spread of the Holy Bible among their nation.

The Armenian Bible Society was organized in May 1816 and in the beginning the work was limited in the United States. In May 1833, however, the society decided to extend its work outside of the country and

1. Dr. Vartan, Stephen, The Origin and Development of Evangelism among the Armenians. p. 29, 30

translate or publish the Bible in foreign languages.

Bishop Nerses Varjabedian, the patriarch of Constantinople in this time, knew how to appreciate the decision of the American Bible Society. He, therefore, applied to that society through its agent of Constantinople and requested the publication of the Armenian Bible in the old Armenian. The society accepted the request and beginning 1897, the publication was carried on furnishing the Armenian people with sacred literature.

3. The American Missionaries in Armenia

The most interesting event for the Armenians in the nineteenth century is the introduction of organized protestantism among them. This great religious educational movement was begun in Turkey in the year 1819 by the American Board of Commissioners for Foreign Missions. The first missionaries were sent to Bagdad to work among the Assyrian people. They were Rev. Levi Parsons and Rev. Pliny Fisk. In 1821 the former went to Palestine, where he came in contact with Armenians in Jerusalem. As a result, two Armenian bishops, Dionesius Garabedian and Hagop Lustratsi, accepted protestant evangelical doctrines. Rev. Parsons and Rev. Fisk were convinced, through their own experience, that it was worth while to do missionary work among the Armenians. They, there-

translate or publish the Bible in foreign languages.
 Bishop Hovhannes Vartanian, the patriarch of Constantinople in this time, knew how to appreciate the decision of the American Bible Society. He, therefore, applied to that society through its agent at Constantinople and requested the publication of the Armenian Bible in the old Armenian. The society accepted the request and beginning 1837, the publication was carried on furnishing the Armenian people with sacred literature.

3. The American Missionaries in Armenia

The most interesting event for the Armenians in the nineteenth century is the introduction of organized Protestantism among them. This great religious educational movement was begun in Turkey in the year 1819 by the American Board of Commissioners for Foreign Missions. The first missionaries were sent to Hakkari to work among the Assyrian people. They were Rev. Levi Parsons and Rev. Philip Fisk. In 1821 the former went to Palestine, where he came in contact with Armenians in Jerusalem. As a result, two Armenian bishops, Dionysius Vartanian and Hovhannes, accepted Protestant evangelistic doctrines. Rev. Parsons and Rev. Fisk were convinced, through their own experience, that it was worth while to do missionary work among the Armenians. They, there-

fore, prepared the necessary report and sent it to their headquarters in America. In the year 1829 the B.C.F.M. passed a resolution for starting a mission work in Armenia. In 1830 Rev. Emily Smith and Rev. Dwight were sent to Constantinople as the first missionaries. One year later came Rev. William Goodsell, known as "the Father of the Armenian mission". And there, in that important center they began to carry on their fine missionary programs, for the well-being of the Armenian race. "The purpose of the American board in its efforts," says H.F.B. Lynch, was not to weaken the old Gregorian church or to proselyte from it. There was no desire to form among the Armenians an evangelical or protestant church. There was no purpose to form any organization among them, but simply to introduce the New Testament in the spoken language of the people, and to assist them in working out reforms in their own church, and under their own leaders."

In 1834 the first high school for boys of the American missions was established in Pera, Constantinople, with thirty students. A number of the Armenian girls were taught reading and writing at the house of one of the missionaries. Other schools were established soon after the first one, among which that of Bebek was of

1. Lynch, H.F.B. Armenia, Travels and Studies, Vol.II
p. 94

fore, prepared the necessary report and sent it to their headquarters in America. In the year 1829 the S.C.F.M. passed a resolution for starting a mission work in Armenia. In 1830 Rev. Emily Smith and Rev. Dwight were sent to Constantinople as the first missionaries. One year later came Rev. William Goodell, known as "the Father of the Armenian mission". And there, in that important center they began to carry on their life missionary programs, for the well-being of the Armenian people. "The purpose of the American board in this effort," says H. P. Lynch, was not to weaken the old church but to form a new church or to proselytize from it. There was no desire to form among the Armenians an evangelized or protestant church. There was no purpose to form any organization among them, but simply to introduce the New Testament in the spoken language of the people, and to assist them in working out reforms in their own church, and under their own leaders."

In 1834 the first high school for boys of the Armenian mission was established in Pera, Constantinople, with thirty students. A number of the Armenian girls were taught reading and writing at the house of one of the missionaries. Other schools were established soon after the first one, among which that of Bebek was of

high standing. The need of reformation in both the beliefs and in the order of the Armenian national church was obvious. To introduce the necessary reforms into the church there was organized, "the Armenian Evangelical Union" in 1839. This union, however, did not last long.

The preaching of the gospel by the American missionaries and the religious revival seen in the Armenians was not looked upon favorably by the high authorities of the national church. But progress was going on parallel with persecutions. In 1839, Patriarch Hagopos Serobian issued a patriarchal bull forbidding the reading of all books printed or circulated by the missionaries. Following the first one, another bull was issued in the same year anathemizing and excommunicating all those who were following the religious ideas and education of the American missionaries. This strictness of the clergy of the Armenian national church lasted a good many years. Those who sent their children to the American schools were anathemized at the church publicly. If any clergyman, or a high class person spoke in favor of or followed the evangelical ideas, he was anathemized publicly by name. The members of the national church were advised to cut every relation with him. An evangelical clergyman was

high standing. The need of reformation in both the
beliefs and in the order of the Armenian national church
was obvious. To introduce the necessary reforms into
the church there was organized, "the Armenian Evangelical
Union in 1839. This union, however, did not last long.
The preaching of the gospel by the American
missionaries and the religious revival seen in the
Armenians was not looked upon favorably by the high
authorities of the national church. But progress
was going on parallel with persecutions. In 1838,
Patriarch Hachagobos Gerabekian issued a patriarchal bull
forbidding the reading of all books printed or circulated
by the missionaries. Following the first one, another
bull was issued in the same year emphasizing and excom-
municating all those who were following the religious
ideas and education of the American missionaries. This
strictness of the clergy of the Armenian national
church lasted a good many years. Those who sent their
children to the American schools were anathematized at
the church publicly. If any clergyman, or a high
class person spoke in favor of or followed the evangel-
ical ideas, he was anathematized publicly by name. The
members of the national church were advised to cut
every relation with him. An evangelical clergyman was

first warned, if he did not repent he was excluded from his office. Those who stood firm on their convictions were persecuted to the end, and some of them even lost their lives in exile or in prison. Of course the persecutors brought charges against these converts besides the religious ones such as would make the government assist them in persecution. This similar ill-feeling and persecution more or less extended in all the states of Turkey, where the American missionaries established their stations.

The obvious short-sightedness of the Armenian religious authorities were indirectly helping the religious division in the national church. They did not want to consider the need of reform in the church, they refused to help meet the spiritual need of the congregation on the principles of the gospel. It was a very delicate situation which they thought could be helped by oppression, but they were mistaken. The number of those accepting the evangelical ideals was increasing everywhere. The first Armenian Evangelical Church was established in Constantinople in 1846, by forty members, and Mr. A. Bisoghom Utujian was called to its pastorate.

The presence of the Armenian missionaries with

first warned, if he did not repent he was excluded from his office. Those who stood firm on their convictions were persecuted to the end, and some of them even lost their lives in exile or in prison. Of course the persecutors brought charges against these converts besides the religious ones such as would make the government assist them in persecution. This similar ill-feeling and persecution more or less extended in all the states of Turkey, where the American missionaries established their stations.

The obvious short-sightedness of the Armenian religious authorities were indirectly helping the religious division in the national church. They did not want to consider the need of reform in the church, they refused to help meet the spiritual need of the congregation on the principles of the gospel. It was a very delicate situation which they thought could be helped by oppression, but they were mistaken. The number of those accepting the evangelical ideas was increasing everywhere. The first Armenian Evangelical Church was established in Constantinople in 1846, by forty members, and Mr. A. Bickston, Englishman was called to be the pastor. The presence of the Armenian missionaries with

their great work and the religious awakening brought about among the Armenians, made the prelacy of the national church feel the need of some means to save the situation. A council was accordingly called under the presidency of the patriarch, where it was decided to open a school similar to that conducted by the American mission. The decision was carried through, and the school was established in the circle of the national church of KhasKeoy under the supervision of Mr. Peshtimaljian. "This school," says Dr. James L. Barton, "exerted a strong influence in preparing the minds of a large body of young men to receive the truth and later to become leaders in the movement towards reform. Peshtimaljian himself was an Armenian of remarkable ability and strength. He was an accurate scholar and a critical student of the Armenian language and literature, and although a layman, was well versed in eastern theology and church history."^{1.}

Among the graduates of this school were Rev. Abisogham Utujian, Dr. Senekerim Der Minasian and Sarkis Hovhannessian.

On one hand the Armenian church authorities were exerting their efforts to educate the young people for

1. Barton, James L., Daybreak in Turkey, p. 161

their great work and the religious awakening brought
about among the Armenians, made the gravity of the
national church feel the need of some means to save
the situation. A council was accordingly called upon
the presidency of the patriarch, where it was decided
to open a school similar to that conducted by the
American mission. The decision was carried through,
and the school was established in the circle of the
national church of Khassioy under the supervision of
Mr. Beshikmajian. "This school," says Dr. James L.
Barton, "exerted a strong influence in preparing the
minds of a large body of young men to receive the
truth and later to become leaders in the movement for
wider reform. Beshikmajian himself was an Armenian
of remarkable ability and strength. He was an accurate
scholar and a critical student of the Armenian language
and literature, and although a layman, was well
versed in eastern theology and church history." Among the graduates of this school were Rev. Abis-
sian Utjian, Dr. Benekian, Mr. Minassian and Sarkis
Hovhannessian. On one hand the Armenian church authorities were
exerting their efforts to educate the young people for
J. Barton, James L., Daybreak in Turkey, p. 161

church service, on the other hand they were trying to stop the religious and educational work of the American missionaries by all the means they could. Persecutions against the evangelical converts reached high measures. Two pastoral letters of Patriarch Matthews were sent to the national churches of Constantinople and of the other parts of Turkey anathemizing and excommunication of all those who accepted protestantism. The situation was so intense that the British Consul Sir Stratford Canning, the American Consul, Mr. Kerr and Prussian Consul Mr. Le Cock found it necessary to protest against the patriarch.

In November 1847 a firman was issued by the Turkish government recognizing the Armenian protestants as a separate community. In 1850, Sultan Abdul Medjid issued a decree which finally confirmed it. The firman of Sultan gave the protestants the same rights and privileges with all the other subject races and churches. Furthermore they were recommended to elect their head who was going to be their political representative and protector of both legal and religious rights in the country. In 1911 the number of protestants in Turkey was about eighty thousand.

church services, on the other hand they were trying to stop the religious and educational work of the American missionaries by all the means they could. Persecutions against the evangelical societies reached high measure. Two pastoral letters of Patriarch Matthew were sent to the national churches of Constantinople and of the other parts of Turkey anathematizing and excommunication of all those who accepted protestantism. The situation was so intense that the British Consul Sir Stratford Canning, the American Consul, Mr. Kerr and Prussian Consul Mr. de Cack found it necessary to protest against the patriarch.

In November 1847 a firman was issued by the Turkish government recognizing the Armenian protestants as a separate community. In 1850, Sultan Abdul Medjid issued a decree which finally confirmed it. The firman of Sultan gave the protestants the same rights and privileges with all the other subject races and churches. Furthermore they were recommended to elect their head who was going to be their political representative and protector of both legal and religious rights in the country. In 1861 the number of protestants in Turkey was about eighty thousand.

This great change in the legal standing of the Armenian protestants, had a good influence upon the enterprises of the American missions. During a period of nineteen years, 1850-1869, the number of schools opened for the Armenian boys increased to 170 with 4898 pupils. They were distributed in important centers of Tigranocerta, Aleppo, Sebaste, Brousa, Erzeroum, Constantinople, Smyrna, Aintab, Harpoot, Bilis, Van, Marash, Marsovan, etc.

Before the world war there were American high schools in all the great centers of Turkey where there were a sufficient number of Armenians. As for higher education, there were twelve colleges and three theological seminaries of high standing. The objectives of these institutions are :

- I. "To provide the men and women who are to be the direct evangelizers of their own people.
- II. To train those who shall be the educators and teachers in those countries and the constructors and directors of educational systems.
- III. To train those who shall later become christian lawyers and physicians.
- IV. To train men who will occupy important places under the local government and so exert an influence in national affairs.
- V. To train men who will become creators of a national literature.

VI. To train men who shall build up business enterprises in various lines.

VII. To furnish the entire christian community with intelligent leaders in every walk of life, insuring wise management and safe organization.

VIII. To insure self-supporting, self-directing and self-propagating native christian institutions of all kinds and in all countries where we are carrying on our work," says Dr. J. L. Barton. 1

With the increase of American education among the Armenian people there was a decrease of religious intolerance toward protestantism on the part of the national church.

4. The Causes of Persecution against Protestantism.

Mr. Kevorek-Mesrob, the well known Armenian church historian, gives the following reasons for the persecutions raised against the evangelical and educational work of the American mission.²

- a.) The disputes of the Armenian catholics and their influence upon the people.
- b.) The second and the greatest reason was the religious fanaticism of the Armenian patriarchs, prelates and clergy.
- c.) The hatred of the leading laymen toward protestantism, and their dictation to the Armenian clergy.

1. Barton, James L., Higher Educational Institutions of the American Board, p. 1, 2.

2. Kevork-Mesrob, History of the Armenian Church, p.518-9

VI. To train men who shall build up business enterprises in various lines.

VII. To furnish the entire christian community with intelligent leaders in every walk of life, insuring wise management and safe organization.

VIII. To insure self-supporting, self-educating and self-propagating native christian institutions of all kinds and in all countries where we are carrying on our work," says Dr. J. A. Barton. I

With the increase of American education among the Armenian people there was a decrease of religious intolerance toward protestantism on the part of the national church.

A. The Causes of Persecution against Protestantism.
Mr. Revork-Mesrop, the well known Armenian church historian, gives the following reasons for the persecutions raised against the evangelical and educational work of the American mission.

- a.) The dislike of the Armenian Catholics and their influence upon the people.
- b.) The second and the greatest reason was the religious fanaticism of the Armenian patriarchs, prelates and clergy.
- c.) The hatred of the leading laymen toward protestantism, and their distaste to the Armenian clergy.

I. Barton, James L., Higher Educational Institutions of the American Board, p. 1, 2.
2. Revork-Mesrop, History of the Armenian Church, p. 618-9

- d.) The example of the eastern fanatic people, e.g. Greeks who had been persecuting protestantism from the very beginning.
- e.) The encouragement and advice of the Turkish government given to the Armenian national and church leaders to persecute the new religious movement.
- f.) The opposite interests of the European governments, e.g. Russia for her present and future interests in Turkey, and being against England and France, was suggesting the Armenians to persecute the American missionaries and their followers.
- g.) The tactlessness of missionaries and the new Armenian protestants in their attitudes toward the national church.
- h.) The profound ignorance of the majority of the Armenian people.

The decrease or termination of the persecution, came about gradually. Thus, establishment of the national constitution, the national and American schools, with their illuminating education, serious national troubles, like massacre, the organization of nation-wide societies, the coming of national renaissance, all these made the people forget the past and cooperation began between the national and protestant communities.

5.) The example of the eastern fanatic people, e.g. Greeks who had been persecuting Protestantism from the very beginning.

6.) The encouragement and advice of the Turkish government given to the Armenian national and church leaders to persecute the new religious movement.

7.) The opposite interests of the European governments, e.g. Russia for her present and future interests in Turkey, and being against England and France, was suggesting the Armenians to persecute the American missionaries and their followers.

8.) The factlessness of missionaries and the new Armenian Protestants in their attitudes toward the national church.

9.) The profound ignorance of the majority of the Armenian people.

The decrease or termination of the persecution, came about gradually. Thus, establishment of the national constitution, the national and American schools, with their illuminating education, serious national troubles, like massacre, the organization of nation-wide societies, the coming of national representatives, all these made the people forget the past and cooperation began between the national and Protestant communities.

Chapter III

Massacres of the Armenians

After the loss of their independence, Armenians became loyal subjects to the Turkish, Russian and Persian governments in their divided historical home. They had agreed in their political destiny and were living peacefully as long as they were not deprived of their simple privileges as a subject people. They co-operated with the controlling powers in every way and devoted themselves to the well-being of their own people. What they wanted was nothing else, but security of life, of family and of wealth. If, however, the reigning government did not give this security or began to persecute them to an unbearable measure, they revolted against it.

A. Zeitun and Zeitunites

The massacres of the Armenians began with the first attempt of the Turkish government to violate the autonomy of the Zeitunites¹. The Sultans of the Ottoman Empire had, from the beginning of their invasion of Cilicia, respected the autonomy of this brave people.

¹. Zeitunites were an Armenian community living in Zeitun, a mountainous region in the northeast of Cilicia. From ancient times they had a semi-autonomous independence. The community counted 20,000-25,000.

Chapter III

Massacres of the Armenians

After the loss of their independence, Armenians

became loyal subjects to the Turkish, Russian and Persian governments in their divided historical home. They had agreed in their political destiny and were living peacefully as long as they were not deprived of their simple privileges as a subject people. They co-operated with the controlling powers in every way and devoted themselves to the well-being of their own people. What they wanted was nothing else, but security of life, of family and of wealth. If, however, the reigning government did not give this security or began to persecute them to an unbearable measure, they revolted against it.

A. Zetun and Zetunites

The massacres of the Armenians began with the first attempt of the Turkish government to violate the autonomy of the Zetunites. The Sultan of the Ottoman Empire had, from the beginning of their invasion of Cilicia, respected the autonomy of this brave people.

I. Zetunites were an Armenian community living in Zetun, a mountainous region in the northwest of Cilicia. From ancient times they had a semi-autonomous independence. The community counted 20,000 to 25,000.

The country was divided into four sub-regions and was controlled by four Armenian rulers with a peculiar system. The only income for the support of the government was taxation. An amount of the money accumulated in the treasury was given to the Turkish government as a tribute, another part went to the Catholicos of Sip, and the archbishop of Zeitun, and the rest was used for the other expenses of the country. Every village its headman and an official conference of the community which usually was called in the open air. There disputes were settled, the taxes were collected and, in case of need, the soldiers were registered and drafted.

In later times, however, the Turkish governors of Cilicia began to restrict the liberty of Zeitunites and violate their privileges. They sent to Abdul-Aziz wrong reports about this peaceful community trying to prejudice the government against them. By the order of the Sultan a Turkish army of ten thousand, led by Aziz Pasha, was sent over to Zeitun in July 28, 1862. Hundreds of innocent people in the villages were killed and their homes were set on fire. In a very short time the army of Zeitunites was organized and on August 14, the war began. The Zeitunites, in spite of their small numbers were fighting with an unimaginable courage and

The country was divided into four sub-regions and was controlled by four Armenian rulers with a peculiar system. The only income for the support of the government was taxation. An amount of the money accumulated in the treasury was given to the Turkish government as a tribute, another part went to the Catholicos of Siirt, and the archbishop of Etschmiadzin, and the rest was used for the other expenses of the country. Every village its headman and an official constable of the community which usually was called in the open air. There disputes were settled, the taxes were collected and, in case of need, the soldiers were registered and drafted.

In later times, however, the Turkish government of Cilicia began to restrict the liberty of Etschmiadzin and violate their privileges. They sent to Abdul-Aziz wrong reports about this peaceful community trying to prejudice the government against them. By the order of the Sultan a Turkish army of ten thousand, led by Aziz Pasha, was sent over to Etschmiadzin in July 18, 1895. Hundreds of innocent people in the villages were killed and their homes were set on fire. In a very short time the army of Etschmiadzin was organized and on August 14, the war began. The Etschmiadzin, in spite of their small numbers were fighting with an admirable courage and

power. They at last won and saved their region. The defeated Turkish army retreated and escaped to Marash making the thirty-five mile distance in six hours. Agiz Pasha was removed from his office as soon as he reached Marash. But the Turkish persecution of the Zeitunites was carried on till Napoleon III of France interfered. Sultan Abdul Aziz was obliged to yield, and Zeitun was left free with some change in its form of political ruling.

For various reasons, discontent against Sultan Abdul Aziz was growing in Turkey. On May 29, 1876, an organized revolt against him came to its climax when he was seized from his palace and in a few days was announced dead by "suicide". After the death of Sultan Abdul Aziz his nephew, Murad V, came to the throne. In the beginning of his reign, Sultan Murad V appeared to be in sympathy with the christians and was planning to make fundamental reforms in Turkey. This attitude of the new Sultan was not bearable to his high officials. Soon a plot was prepared against him, led by Avni Pasha. He was charged for mental derangement and was deposed only three months after his enthronement. The opponents of Sultan Murad V enthroned Abdul Hamid II.

power. They at last won and saved their region. The defeated Turkish army retreated and escaped to Harash making the thirty-five mile distance in six hours. Aziz Pasha was removed from his office as soon as he reached Harash. But the Turkish government of the Sultan was carried on by Mahmud III of France interested. Sultan Abdul Aziz was obliged to yield, and he then was left free with some change in the form of political ruling.

For various reasons, discontent against Sultan Abdul Aziz was growing in Turkey. On May 29, 1876, an organized revolt against him came to its climax when he was seized from his palace and in a few days was announced dead by "suicide". After the death of Sultan Abdul Aziz his nephew, Murad V, came to the throne. In the beginning of his reign, Sultan Murad V appeared to be in sympathy with the Christians and was planning to make fundamental reforms in Turkey. This attitude of the new Sultan was not bearable to his high officials. Soon plot was prepared against him, led by Avni Pasha. He was charged for mental derangement and was deposed only three months after his enthronement. The opponents of Sultan Murad V enthroned Abdul Hamid II.

B. The Russo-Turk War and the Conference of Berlin

The Turkish persecutions and massacres of the christian minorities of Turkey, namely Armenians, Bulgarians, Greeks, Syrians, Nestorians, etc. have always been used as important pretences in the hands of the "powers" of Europe and of Russia for the pursuit of their own political purposes. These so called "Christian" powers have, many times, appeared as "defenders of christianity in Turkey", while trying to secure some political privileges in that country. It has been the wicked task of the European posers to exploit the innocent blood of the christian minorities. It must be admitted, however, that some oppressed races have secured their liberty through the direct help of Russia.

The Russian policy had, for centuries, adopted a motto, "any government that has Constantinople, will have the domination of the world." With this conviction in mind Czar Alexander II, claimed to be the protector of the Greek orthodox church and of Pan-Slavism declared war against Turkey of April 24, 1877. The war began on the continent of Europe and Asia in the same time and lasted about ten months. Roumania signed an agreement to let the Russians pass through her territor-

307

B. The Russo-Turk war and the Conference of Berlin
The Turkish persecutions and massacres of the
christian minorities of Turkey, namely Armenians, Bul-
garians, Greeks, Syrians, Nestorians, etc. have always
been used as important pretences in the hands of the
"powers" of Europe and of Russia for the pursuit of
their own political purposes. These so called "chris-
tian" powers have, many times, appeared as "defenders of
christianity in Turkey", while trying to secure some
political privileges in that country. It has been the
wicked task of the European powers to exploit the
innocent blood of the christian minorities. It must be
admitted, however, that some oppressed races have se-
cured their liberty through the direct help of Russia.
The Russian policy has, for centuries, adopted a
motto, "any government that has Constantinople, will
have the domination of the world." With this con-
viction in mind Czar Alexander II, claimed to be the
protector of the Greek orthodox church and of Pan-Slavism
declared war against Turkey on April 24, 1877. The war
began on the continent of Europe and Asia in the same
time and lasted about ten months. Humilis signed an
agreement to let the Russians pass through her territory

ies and on June 22 a Russian armu succeeded in passing across the Danube. On July 20, the Russians got hold of the Shipka Pass over the Danube and they besieged Plevna in Bulgaria. The Turkish army of 50,000 was led by Osman Pasha, a very wise military man. He was powerfully resisting and succeeded in pushing back the enemy several times. The Russians were compelled to ask aid from Prince Charles of Roumania. The aid was given and, in addition to this, Serbia and Montenegro joined the Russians with their armies against their old foes, the Turks. The united army of Russia, commanded by the grand duke Nicholas, the brother of Czar, amrched into Adrianople on January 20, 1878. The Turkish army was hopelessly defeated and retreated, leaving thousands of captives and a great amount of military equipments in the hands of Russians. Abdul Hamid, the Sultan of the frightened Turkey was obliged to request the mediation of the pwers. From Adrianople the Russian army marched on and reached as far as San Stephano, a small village near Constantinople. On the other hand, the Russian armies of the Caucasus, led by the famous Armenian generals Loris-Melikoff Lazarian, and Arshag Der-Ghongasoff, were securing a great victory over the Turkish army of Mukhtar Pasha, capturing the regions

ies and on June 22 a Russian army succeeded in passing across the Danube. On July 30, the Russians got hold of the Shipka Pass over the Danube and they besieged Plevna in Bulgaria. The Turkish army of 60,000 was led by Osman Pasha, a very wise military man. He was powerfully resisting and succeeded in pushing back the enemy several times. The Russians were compelled to ask aid from Prince Charles of Roumania. The aid was given and, in addition to this, Serbia and Montenegro joined the Russians with their armies against their old foes, the Turks. The united army of Russia, commanded by the Grand Duke Nicholas, the brother of Czar, marched into Adrianople on January 20, 1878. The Turkish army was hopelessly defeated and retreated, leaving thousands of captives and a great amount of military equipments in the hands of Russians. Abdul Hamid, the Sultan of the frightened Turkey was obliged to request the mediation of the powers. From Adrianople the Russian army marched on and reached as far as San Stefano, a small village near Constantinople. On the other hand, the Russian armies of the Caucasus, led by the famous Armenian general Louis-Melikhoff Lazareff, and Arabag Der-Ghonssoff, were securing a great victory over the Turkish army of Murat Pasha, capturing the regions

of Batoum Kars, Ardahan and Bayezid. The defeat of the Turkish army was complete now.

This victory of Russia was not pleasing to England at all. The British navy, therefore, entered the Turkish waters and anchored before the Island of Princess for intercession on February 14. But the grand duke Nicholas decided to capture Constantinople in case the British he tempted to make any showing in favor of Turkey. And well known treaty of San Stephano was ratified between the Turks and Russians in the country house of the Dadian Armenian family at the village of San Stephano a few weeks after the arrival of the British navy. "March 3, 1878, witnessed the signing of the treaty of San Stephano between the Czarist and Ottoman peace delegates," says W.S. Davis. "This treaty would, if it had been allowed to stand, have restored the medieval Bulgarian Empire of about 900 A.D. and while hopelessly dismembering Turkey would have put an end to Greek ambitions in Macedonia. Considerable additions were to be made to the territory of Serbia and of Montenegro, but the heart of the treaty lay in the creation of a huge vassal principality of Bulgaria with a frontage upon the Aegean as well as upon the Euxine. To the Porte was to be left in Europe only

of Batum, Kars, Ardahan and Bayazid. The defeat of the
Turkish army was complete now.
This victory of Russia was not pleasing to England
at all. The British navy, therefore, entered the Turk-
ish waters and anchored before the Island of Rhodos
for intervention on February 14. But the grand duke
Nicholas decided to capture Constantinople in case the
British he tempted to make any showing in favor of
Turkey. And well known treaty of San Stefano was
ratified between the Turks and Russians in the country
house of the Russian Armenian family at the village
of San Stefano a few weeks after the arrival of the
British navy. "March 3, 1878, witnessed the signing of
the treaty of San Stefano between the Czarist and
Ottoman peace delegates," says W.S. Davis. "This
treaty would, if it had been allowed to stand, have re-
created the medieval Bulgarian Empire of about 900 A.D.
and while hopelessly dismembering Turkey would have put
an end to Greek ambitions in Macedonia. Considerable
additions were to be made to the territory of Serbia
and of Montenegro, but the heart of the treaty lay in
the creation of a huge vassal principality of Bulgaria
with a frontier upon the Aegean as well as upon the
Balkans. To the force was to be left in Europe only

three isolated fragments--Thrace, Saonica with its immediate hinter land and Albanis. Furthermore, in Armenia where Russian armies had been advancing simultaneously with their comrades in the Balkans, Turkey ceded a considerable strip of territory. Bosnia was to be put under a christian governor general and be given autonomy. Finally, the demoralized Sultan bound himself to pay a war indemnity of \$155,000,000 to Russia. This treaty was slavonic settlement of a question which concerned other races as well!"¹

England, however, could not stand this invasion of Russia and influenced the European governments to call a conference to change the treaty of San Stephano. This conference was held in Berlin, Germany, on June 13, 1878, under the presidency of Bismark. Russia, Germany, Turkey Enlgand, France, Italy and Austria were represented. England was presented by Beaconsfield, its Prime Minister who played a great part of the game. There in the conference of Berlin, the treaty of San Stephan was plucked to pieces. By the influence of Bismark and Beaconsfield Bosmia--Hertzegovina was united with Austria and the region of Bayezid were restored to Turkey. The question of the safety of the Armenian race in Turkey was presented to this conference in a written form, through the two

three isolated fragments--Thrace, Macedonia with its immediate hinter land and Albania. Furthermore, in Armenia where Russian armies had been advancing simultaneously with their comrades in the Balkans, Turkey ceded a considerable strip of territory. Bosnia was to be put under a Christian governor general and be given autonomy. Finally, the demoralized Sultan bound himself to pay a war indemnity of \$150,000,000 to Russia. This treaty was a complete settlement of a question which concerned other races as well.

England, however, could not stand this invasion of Russia and influenced the European governments to call a conference to change the treaty of San Stefano. This conference was held in Berlin, Germany, on June 13, 1878, under the presidency of Bismark. Russia, Germany, Turkey, England, France, Italy and Austria were represented. England was represented by Beaconsfield, the Prime Minister who played a great part of the game. There in the conference of Berlin, the treaty of San Stefano was pinched to pieces. By the influence of Bismark and Beaconsfield Russia--Bismark was united with Austria and the region of Bessarabia were restored to Turkey. The question of the safety of the Armenian race in Turkey was presented to this conference in a written form, through the two

Armenian delegates, bishop Mgrdich Khrimian and bishop Khoren Narbey. As for the Armenians, an article was the "sixty first article of the Berlin Conference". By that article, the Porte (Turkish government) was put under the obligation "to introduce all the necessary reforms in the historical Armenia according to the demands of the Armenians, and to secure the safety of their lives and wealth. Furthermore, the powers were to supervise the Porte in its responsibility and it had to report to them continually about everything to be done." ^{1.} The Porte being well acquainted with the insincerity of the powers, instead of fulfilling its promises, carried on its old policy of persecution against the Armenians in a more clever way. The Mohammedan minorities of the country were advised and encouraged in their cruelties acted on the christian. Robbery, murder, assault, local massacres, etc. became common in the country.

As a consequence of these, two Armenian revolutionary parties were organized in Turkey in a two-fold purpose, namely first, for defending the rights of their nation against the inhuman Turks, Kurds, and the other Mohammedan races, second, for calling the attention of the

1. Der Movesian, Sahag, History of Armenia, Vol. II, p.765

Armenian delegates, Bishop Nersis Khrimian and Bishop Khoren Narek. As for the Armenians, an article was the "sixty first article of the Berlin Conference". By that article, the Porte (Turkish government) was put under the obligation "to introduce all the necessary reforms in the historical Armenia according to the demands of the Armenians, and to secure the safety of their lives and wealth. Furthermore, the powers were to supervise the Porte in its responsibility and it had to report to them continually about everything to be done."

The Porte being well acquainted with the insincerity of the powers, instead of fulfilling the promises, carried on its old policy of persecution against the Armenians in a more clever way. The Mohammedan ministers of the country were advised and encouraged in their cruelties acted on the Christian. Murder, robbery, assault, local massacres, etc. became common in the country.

As a consequence of these, two Armenian revolutionary parties were organized in Turkey in a two-fold purpose, namely first, for defending the rights of their nation against the inhuman Turks, Kurds, and the other Mohammedan races, second, for calling the attention of the

I. Der Movsesian, *Sahak, History of Armenia*, Vol. II, p. 70

powers to their undertaking toward the Armenians by the sixty-first article of the Conference of Berlin.

B. The Great Assassin

The actual interference of the European powers toward the oppressed christian races of Turkey was naturally going to have its terrible result especially for the Armenians.

There was no name in the world
SULTAN ABDUL
HAMID II (1876-1915) sounding so horrible to the christian minorities of Turkey, before the World War, as the name of Abdul Hamid. Some of the adjectives added to his name were, "The Bloody Sultan", "The Red Sultan", "The Personified Satan", "The Greatest Murderer", "Abdul the Damned".

Abdul Hamid was the second son of Sultan Abdul Medjid, a friend of the Armenians. He was born of a Mohammedanized Armenian lady who died where her son was eight years old. After the death of his mother Abdul Hamid was taken care of by his grandmother, Perdevaleh Kadini, who brought him up with prejudice and hatred against the christians. From his very childhood his father was displeased with him and used to say to his close friends, "Among all of my sixteen children

powers to their undertaking toward the Armenians by the sixty-first article of the Conference of Berlin.

B. The Great Assassin

The actual interference of the European powers toward the oppressed Christian races of Turkey was mainly going to have its terrible result especially for the Armenians.

There was no name in the world
SULTAN ABDUL
HAMID II (1878-1918) sounding so horrible to the Christian
fanaticism of Turkey, before
the World War, as the name of Abdul

Hamid. Some of the adjectives added to his name were,
"The Bloody Sultan", "The Red Sultan", "The Assassinated
Sultan", "The Greatest Murderer", "Abdul the Damned".

Abdul Hamid was the second son of Sultan Abdul
Medjid, a friend of the Armenians. He was born of a
Mohammedanized Armenian lady who died where her son was
eight years old. After the death of his mother
Abdul Hamid was taken care of by his grandmother, Feri-
devshah Kadik, who brought him up with prejudice and
hatred against the Christians. From his very child-
hood his father was displeased with him and used to say
to his close friends, "Among all of my sixteen children

Hamid is the only one of whom I cannot help to worry. He is wicked, and desperate, he does not promise any good in life. I am absolutely disgusted with him." His father was not wrong, he grew up to be the most dreadful person. From the very beginning of his reign he became a malediction for the christian subjects of Turkey.

Abdul Hamid was, in all probability, a psychopathic personality, a man of unbalanced mentality. Vambery speaking of him quotes the following, "I never met with man the slient features of whose character were so contradictory, so uneven, and disproportionate, as with Sultan Abdul Hamid. Benevolence and wickedness, generosity and meanness, cowardice and valor, shrewdness and ignorance, moderation and excess, and many other qualities have alternately found expression in his acts and words."^{1.}

The period of horror for the Armenians came to its climax between the years 1894-1896, when Sultan Abdul Hamid planned to practically annihilate the Armenian race in the country. The first victims of his evil plan were the Armenians of Sassoun, a region of the south of Moosh. The massacre began as follows: In

1. The Nineteenth Century, July 1909.

Hamid is the only one of whom I cannot help be sorry. He is wicked, and desperate, he does not promise any good in life. I am absolutely disgusted with him. His father was not wrong, he grew up to be the most dreadful person. From the very beginning of his reign he became a malediction for the Christian subjects of Turkey.

Abdul Hamid was, in all probability, a psychopathic

personality, a man of unbalanced mentality. Vampyric speaking of him quotes the following, "I never met with man the silent features of whose character were so con-

trastingly, so uneven, and disproportionate, as with Sultan Abdul Hamid. Benevolence and wickedness, generosity and meanness, cowardice and valor, shrewdness and ignorance, moderation and excess, and many other qualities have alternately found expression in his life.

I.
and words."

The period of horror for the Armenians came to its climax between the years 1894-1895, when Sultan Abdul Hamid planned to practically annihilate the Armenian race in the country. The first victims of his evil plan were the Armenians of Sassoun, a region of the south of Moosh. The massacre began as follows: In

I. The Nineteenth Century, July 1893.

one instance it, is said, when the Kurds had raided an Armenian village, and carried away the cattle, the villagers armed themselves as best they could and pursued the raiders to recover their herds. In the encounter several Kurds were killed. The dead who suffered for their crime happened to be the members of the Hamidieh cavalry. The false reports sent to Constantinople stated that the Armenians had rebelled against many innocent Mohammedans including some of the soldiers.

Sultan Abdul Hamid at once sent orders to the commander-in-chief of the fourth army at Erzinjan to exterminate the people of Sassoun. The orders were carried through completely, in September 1894. "It seems safe to say that forty villages were totally destroyed," says Greene, "and it is probable that sixteen thousand^{1.} at least were killed." The rest who survived were dispersed in the regions round about in an absolutely unbearable condition of life. The European powers seemed to be shocked at this terrible act of Sultan Abdul Hamid and Russia warned him. The inhuman Sultan, however, did not pay any attention to and of the christian powers. By his immediate and strict orders massacres were planned

1. Greene, F.D. The Armenian Crisis in Turkey, p. 21

one instance it, is said, when the Kurds had raided an Armenian village, and carried away the cattle, the villagers armed themselves as best they could and pursued the raiders to recover their herds. In the encounter several Kurds were killed. The dead who suffered for their crime happened to be the members of the Hamidian cavalry. The false reports sent to Constantinople stated that the Armenians had rebelled against their innocent Mohammedans including some of the soldiers.

Sultan Abdul Hamid at once sent orders to the commander-in-chief of the fourth army at Erzurum to exterminate the people of Sassoun. The orders were carried through completely, in September 1894. "It seems safe to say that forty villages were totally destroyed," says Greene, "and it is probable that sixteen thousand at least were killed." The rest who survived were dispersed in the regions round about in an absolutely unbearable condition of life. The European powers seemed to be shocked at this terrible act of Sultan Abdul Hamid and Russia warned him. The German Sultan, however, did not pay any attention to any of the Christian powers.

By his immediate and secret orders massacres were planned

and carried through in all the states of Trebizand, Sebastie, Erzerum, Harpoot, Diarbekr, Bittis, Van and Cilicia.

Even the Armenians in Constantinople participated in the sad misfortune of their brothers, when in 1896 many of them were killed by the regular Turkish soldiers and fanatic Moslems, before the eyes of the Europeans. At the time of these massacres one of the most influential papers of Great Britain wrote, "The crime at Sassoun lies primarily at the door of England. It is one of the many disastrous results of that 'peace with honor' which the English government, represented by Lord Beaconsfield claimed to have brought back from Berlin in 1878. Why was it that the Armenians at Sassoun were left as sheep before the butcher? Why was it that the Sultan and his Pashas felt themselves perfectly free to issue what order they pleased for the massacre of the poor Armenians? The answer is, unfortunately, only too simple. It is because England, at the Berlin Conference, and England alone for none of the other powers took any interest in the matter--destroyed the security which Russia had extorted from the Turkish government at San Stefano, and substitutes for the starting guarantee of Russia the worthless paper money of ottoman promises.¹"

1. The Westminster Gazette, December 12, 1894

and carried through in all the states of Transylvania, Es-
 pado, Loxvum, Harpoot, Diarbekir, Bittis, Van and Cil-
 icia.

Even the Armenians in Constantinople participated
 in the sad mixture of their brothers, when in 1895
 many of them were killed by the regular Turkish soldiers
 and fanatic Moslems, before the eyes of the Europeans.
 At the time of these massacres one of the most influen-
 tial papers of Great Britain wrote, "The crime at Sassoun
 lies primarily at the door of England. It is one of the
 many disastrous results of that 'peace with honor' which
 the English government, represented by Lord Beaconsfield
 claimed to have brought back from Berlin in 1878. Why
 was it that the Armenians at Sassoun were left as sheep
 before the butchery? Why was it that the Sultan and his
 Pachas felt themselves perfectly free to issue what or-
 der they pleased for the massacre of the poor Armenians?
 The answer is, unfortunately, only too simple. It is
 because England, at the Berlin Conference, and England
 alone for none of the other powers took any interest
 in the matter--destroyed the security which Russia had
 extorted from the Turkish government at San Stefano, and
 substituted for the starting guarantee of Russia the
 worthless paper money of Ottoman promises."

Most of the educated Armenians agree with the above statement of the English paper wholeheartedly. The wide field of my subject does not allow detail in describing the Armenian massacres of 1894-1896 and to tell the horrible stories of every state, city, town and village. Volumes of books will be necessary to include them all.

In the latter part of 1895 Sultan Abdul Hamid undertook to destroy the Armenian race in its historical home on a country wide scale. His wicked order, sent to all the civil and military authorities in Turkey, demanded a systematic massacre of the first christian nation of the world without any mercy. And the Turks, ever ready to commit all sorts of inhuman action, accepted the order of their Sultan with greatest pleasure and satisfaction and fulfilled it completely. The massacre began on the thirtieth of September and spread all over Turkey lasting a year. "Over the most fruitful provinces of the Turkish Empire, a country as large as," says Lesius, "a stream of blood and desolation was poured forth which was intended to destroy a whole christian people. There can be no doubt that the Turks enjoyed the work of massacre, and carried it out with exactness, according to a previously arranged program, with processions, blowing of trumpets, and prayers from the Mullahs, who from

Most of the educated Armenians agree with the above statement of the English paper wholeheartedly. The wide field of my subject does not allow detail in describing the Armenian massacres of 1894-1896 and to tell the horrible stories of every state, city, town and village. Volumes of books will be necessary to include them all. In the latter part of 1895 Sultan Abdul Hamid undertook to destroy the Armenian race in its historical home on a country wide scale. His wicked order, sent to all the civil and military authorities in Turkey, demanded a systematic massacre of the first Christian nation of the world without any mercy. And the Turks, ever ready to commit all sorts of inhuman action, accepted the order of their Sultan with greatest pleasure and satisfaction and fulfilled it completely. The massacre began on the thirtieth of September and lasted all over Turkey lasting a year. "Over the most fruitful provinces of the Turkish Empire, a country as large as," says Levesque, "a stream of blood and desolation was poured forth which was intended to destroy a whole Christian people. . . . There can be no doubt that the Turks enjoyed the work of massacre, and carried it out with eagerness, according to a previously arranged program, with processions, blowing of trumpets, and prayers from the Muslims, who from

highest minarets invoked the blessing of Allah on the butchery."

"Everywhere it was understood by the Mohammedan population that they were authorized by the order of Constantinople, to kill all Armenian men and boys and to seize their property. . . . All these cruelties were an attempt to end the Armenian question by the destruction of the Armenians. Europe raised the hope of the christian population of Turkey and Europe left them to their fate."^{1.}

Bliss, in his book entitled, "Turkey and the Armenian Atrocities", gives the following approximate figures about the loss of the Armenians.²

The number of persons killed.....	100,000
The number of houses and shops burned	12,000
The number of houses plundered. . . .	47,000
The number of persons forced to accept Mohammedanism.	40,000
The number of persons left destitute	400,000

After these terrible massacres and plunders there were official papers in some European countries that deliberately tried to mislead and deceive Europe about the problem. They attempted to present the Armenians as a rebellious race in the same time minimizing their losses.

1. Lepsius, Armenia and Europe, quoted by, The New Armenia of June 15, 1916.

2. Bliss, Turkey and the Armenian Atrocities, p. 553-554

highest ministers invoked the blessing of Allah on the

butchery."

"Everywhere it was understood by the Mohammedan

population that they were authorized by the order of
Constantinople, to kill all Armenian men and boys and
to seize their property. . . . All these criminals were
an attempt to end the Armenian question by the destruc-
tion of the Armenians. Europe raised the hope of the
Christian population of Turkey and Europe left them to
their fate."

Bliss, in his book entitled, "Turkey and the Armenian
Atrocities", gives the following approximate figures about
the loss of the Armenians.

The number of persons killed	1,000,000
The number of houses and shops burned	12,000
The number of houses plundered	47,000
The number of persons forced to accept Mohammedanism	40,000
The number of persons left destitute	400,000

After these terrible massacres and plunder there
were official reports in some European countries that de-
liberately tried to mislead and deceive Europe about the
problem. They attempted to present the Armenians as a
rebellious race in the same line mislabeled their losses.

1. Lepsius, Armenia and Europe, quoted by, The New Armenia
of June 12, 1916.
2. Bliss, Turkey and the Armenian Atrocities, p. 253-254

The truth, however, could not be misled or covered, and there appeared God-fearing good Christians who stood out for it.

Armenians were not, by any means, responsible for what happened to them. The Turks massacred them to solve their national problem, their lost right of safety and peace. The Turks used the most wicked, cruel and shameful policy to silence the voice of justice.

The European nations heard and saw everything but they didn't want to interfere because they valued their political interests in and, consequently friendship with Turkey more than their moral obligation toward the Armenians and to justice. After the massacre of 1894-1896 the Armenians began to migrate to America, the land of freedom, where their number reached 150,000.

C. The Young Turks and the Turkish Constitution

As a result of the massacres, the two secret Armenian political parties began to operate in the country on a wider ground than before. Their purpose was first to resist the Turkish persecutions exerted upon their own people, and second, to work toward freedom from the unbearable Turkish yoke. The regime of Sultan Hamid was gradually bringing about deep discontent

The truth, however, could not be misled or covered, and there appeared God-fearing good Christians who stood out for it.

Armenians were not, by any means, responsible for what happened to them. The Turks massacred them to solve their national problem, their lost right of state and peace. The Turks used the most wicked, cruel and shameful policy to silence the voice of justice. The European nations heard and saw everything but they didn't want to interfere because they valued their political interests in and, consequently, friendship with Turkey more than their moral obligation toward the Armenians and to justice. After the massacre of 1894-1896 the Armenians began to migrate to America, the land of freedom, where their number reached 150,000.

C. The Young Turks and the Turkish Constitution
As a result of the massacres, the two secret Armenian political parties began to operate in the country on a wider ground than before. Their purpose was first to resist the Turkish persecutions exerted upon their own people, and second, to work toward freedom from the unbearable Turkish yoke. The regime of Sultan Hamid was gradually bringing about deep discontent

in a group of Mohammedan Turks. "His despotism", says M.C. Gabrielian, "had alienated not only all the decent people in his realm, but even some of the worse classes, who, for their liberal views, not for better lives,^{1.} were listed as his enemies."

A Turkish political party was organized of such people in a few years and by the year 1906 the first step for mutual understanding was taken between this one and one of the Armenian parties. In 1907, the Turkish and Armenian parties met in a conference in Paris where they decided to cooperate toward the following three points:

1. To depose Sultan Abdul Hamid,
2. To secure the rights of all races in Turkey by a constitution,
- 3, To change the executive system of the regime.

Next year the king of England and the czar of Russia had an interview in Revelle. Turkey was the main subject of their talk, it was believed. The leaders of the Turkish revolutionary party were convinced that the country was now in very serious danger. They, therefore, prepared an immediate revolt in the third army against the existing regime and against the sultan. The revolt spread in the leading classes of the Turkish people. Sultan Abdul Hamid was afraid of the movement and wish-

1. Gabrielian, M. C. Armenia, p.282

in a group of Mohammedan Turks. "This despotism", says
M.C. Gabrielian, "had alienated not only all the decent
people in his realm, but even some of the worse classes,
who, for their liberal views, not for better lives,
were listed as his enemies."

A Turkish political party was organized of such
people in a few years and by the year 1906 the first
step for mutual understanding was taken between this
one and one of the Armenian parties. In 1907, the Tur-
kish and Armenian parties met in a conference in Paris
where they decided to cooperate toward the following
three points:

1. To depose Sultan Abdul Hamid,
2. To secure the rights of all races in Tur-
key by a constitution,
3. To change the executive system of the regime.

Next year the king of England and the czar of Russia had
an interview in Revalle. Turkey was the main subject
of their talk, it was believed. The leaders of the Tur-
kish revolutionary party were convinced that the country
was now in very serious danger. They, therefore, pre-
pared an immediate revolt in the third army against
the existing regime and against the sultan. The revolt
spread in the leading classes of the Turkish people.
Sultan Abdul Hamid was afraid of the movement and with-

ing to save the situation, seemingly accepted the old Mithadian constitution, that was favored by the revolutionary party, and declared the same operative in all parts of the country on July 11, 1908. The news of liberty, justice, equality, and fraternity seemed to find a joyous response everywhere in Turkey. The happiness of the oppressed classes, especially that of the Armenians was perfect. But, unfortunately, it did not last long. In February, 1909, Sultan Abdul Hamid created an anti-revolutionary movement to destroy the newly established constitution. The Macedonian army of the young Turks however, moved rapidly. Led by Shevket Pasha, this army marched upon Constantinople, besieged Yelduz-Keoshk (Star Fortress), and deposing Sultan Hamid transported him to Salonica on March 3, 1909. Sultan Mohammed Reshad, the brother of Sulatn Hamid, was enthroned with magnificent ceremonies.

The new sultan, however, who had spent most of his life in prisons and had found comfort in drinking, was a maniac, unworthy to his position. As a depsomaniac personality, he could not exert any practical authority and his kingship was a nominal one. The young Turks became the real and actual leaders of the government and seemed to control the country right and well in the

ing to save the situation, seemingly accepted the old
Mithadist constitution, that was favored by the revolution-
ary party, and declared the same operative in all parts
of the country on July 11, 1908. The new constitution
justice, equality, and fraternity seemed to find a joy-
ous response everywhere in Turkey. The happiness of
the oppressed classes, especially that of the Armenians
was perfect. But, unfortunately, it did not last long.
In February, 1909, Sultan Abdul Hamid created an anti-
revolutionary movement to destroy the newly established
constitution. The Macedonian army of the young Turks
however, moved rapidly. Led by Enver Pasha, this
army marched upon Constantinople, besieged Yıldız-
Kiosk (Star Fortress), and deposing Sultan Hamid
transported him to Salonica on March 3, 1909. Sultan
Mohammed Reşad, the brother of Sultan Hamid, was an-
throned with tumultuous ceremonies.
The new sultan, however, who had spent most of his
life in prisons and had found comfort in drinking, was
a weakling, unworthy to his position. As a despotism
personality, he could not exert any practical authority
and his kingdom was a nominal one. The young Turks
became the real and actual leaders of the government
and seemed to control the country right and well in the

beginning. But after all, their psychology was not changed at all and their previous hatred toward the christian minorities remained just the same.

The massacre of Cilicia took place in April 1, 1909 and lasted five days during which 30,000 Armenians were martyred and their wealth was given to pillage. The government, as usual, expressed its regret for the calamity and promised the Armenians to restore their losses within the limit of possibility. Upon a strong protest and a strict demand of the Armenian authorities for the examination of the causes and the responsibility of the massacre, an interracial committee was appointed. In a short time the committee succeeded to reveal the fact that the massacre was suggested and encouraged by the government. As one of the proofs for this, in certain places the regular Turkish soldiers had joined the mob and had participated in the massacre. Armenians were, naturally, disappointed in the reign of the young Turks but they kept on doing their best to save the constitution and their endangered liberty. Their sincere efforts, however, could not change the unchangeable Turkish race, ever wicked and cruel.

The past terrible days were returning back now gradually all over the country for the Armenians. Mur-

beginning. But after all, their psychology was not changed at all and their previous hatred toward the Christian minorities remained just the same.

The massacre of Cilicia took place on April 1, 1908 and lasted five days during which 30,000 Armenians were martyred and their wealth was given to pillage. The government, as usual, expressed its regret for the calamity and promised the Armenians to restore their losses within the limits of possibility. Upon a strong protest and a strict demand of the Armenian authorities for the examination of the causes and the responsibility of the massacre, an international committee was appointed. In a short time the committee succeeded in revealing the fact that the massacre was suggested and encouraged by the government. As one of the proofs for this, in certain places the regular Turkish soldiers had joined the mob and had participated in the massacre. Armenians were, naturally, disappointed in the realm of the young Turks but they kept on doing their best to save the constitution and their endangered liberty. Their sincere efforts, however, could not change the unchangeable Turkish race, ever wicked and cruel.

The past terrible days were returning back now gradually all over the country for the Armenians. But-

der, stripping of goods, violence of women and girls became common everywhere. This condition grew more intense after the Turko-Balkan war of 1913 in which the Armenian soldiers were declared by Nazim Pasha, the minister of war, to be the first class for their "bravery" and "loyalty". But it has been a habit to the Turks to reward the good service of their christian subjects by injustice and death. The young Turks seemed now to have one plan to accomplish and that was to make Turkey the home of the Turks only by annihilating and expelling the christian minorities.

The Turko-Armenian relations were becoming terribly tense day by day and it became obvious that a foreign interposition was immediately needed to save the situation and help the Armenians.

By the recommendation of his government, the Russian ambassador of Constantinople had a conference with the ambassador of Germany. Russia being actually disgusted with Turkey, because of the inhuman attitude of the latter toward the Armenians, was threatening to use force, in case of need, to stop the Turkish persecutions of the Armenians. The German ambassador, Mr. Vangenheim, strongly opposed the idea and defended the Turks. The head interpreter of the Russian embassy, Mr. Mandelshtam, had prepared a program for the protection of the christians

der, stripping of goods, violence of women and girls
became common everywhere. This condition grew more in-
tense after the Turk-Armenian war of 1918 in which the
Armenian soldiers were decimated by Muslim bands, the sin-
glest of war, to be the first class for their "diversity"
and "loyalty". But it has been a habit to the Turks
to reward the good service of their Christian subjects
by injustice and death. The young Turks seemed now to
have one plan to accomplish and that was to make Tur-
key the home of the Turk only by annihilating and ex-
terminating the Christian minorities.

The Turk-Armenian relations were becoming ter-
ribly tense day by day and it became obvious that a
foreign intervention was immediately needed to save
the situation and help the Armenians.

By the recommendation of his government, the Russian
ambassador at Constantinople had a conference with the
ambassador of Germany. Russia being actually disgusted
with Turkey, because of the inhuman attitude of the lat-
ter toward the Armenians, was threatening to use force,
in case of need, to stop the Turkish persecutions of
the Armenians. The German ambassador, Mr. Vandenbrouck,
strongly opposed the idea and defended the Turks. The
head interpreter of the Russian embassy, Mr. Mandelstam,
had prepared a program for the protection of the Christian

in Turkey. The plenipotents of the foreign ambassadors had a conference in the Austrian embassy from July 3 to 23. Mr. Mandelshtam presented his program and defended it with great vigor and in a most reasonable and logical way. Mr. Sheonberg, the German plenipotent, stood for the defence of the supreme rights of the sultan and the preservation of the integrity of Turkey all the way through the conference. The most important parts of the programs were refused by Germany, Austria and Italy. The revised program was at last accepted and ratified by the conference. The vicé ambassador of Russia signed the treaty for the conference and Sayid Halim Pasha signed it for the Turkish government.

According to this program, two foreign ministers were to be appointed to enforce the administrative, judicial, and police control. Armenians were to be given better opportunities in the army and jandarmery in the historical territories of Armenia and their racial safety was to be guaranteed by the respective European governments. The six states of Armenia was divided into two main divisions--administrative zones. The first zone included Erzeroum, Trebizond and Sebaste, and the second zone included Diarbaekr, Harpoot, Bitlis and Van.

About four months after the ratification of the

in Turkey. The plenipotentiaries of the foreign ambassadors had a conference in the Austrian Embassy from July 3 to 23. Mr. Mandelstam presented his program and defended it with great vigor and in a most reasonable and logical way. Mr. Schoenberg, the German plenipotentiary, stood for the balance of the supreme rights of the Sultan and the preservation of the integrity of Turkey all the way through the conference. The most important parts of the programs were released by Germany, Austria and Italy. The revised program was at last accepted and ratified by the conference. The vice ambassador of Russia signed the treaty for the conference and David Holm Pasha signed it for the Turkish Government.

According to this program, two foreign ministers were to be appointed to enforce the administrative, judicial, and police control. Armenians were to be given better opportunities in the army and navy and in the historical territories of Armenia and their racial equality was to be guaranteed by the respective European governments. The six states of Armenia were divided into two main divisions--administrative zones. The first zone included Erzerum, Trabzon and Sebaste, and the second zone included Diyarbakir, Harput, Mardin and Van.

About four months after the ratification of the

treaty, Mr. Hoph and Mr. Vestening were at last appointed governors to Armenia. They arrived at Constantinople on May 10, 1914, and left the Turkish capitol for Armenia in July. To the great misfortune of the Armenians, however, the World War broke out in August.

The Turkish government now felt on liberty to refuse any kind of reformation program for Armenia and the two governors, Mr. Hoph and Mr. Vestening returned to their homes. All the political hopes of the Armenians were upset, destroyed and, alas, it stood face to face with the most dangerous situation ever recorded in history.

A. War between Russia and Turkey.

The World War was the hardest time of all in the political hopes and expectations of Armenia in any period of time. The former treaty of the Armenians was in effect null, in all probability, have made the Armenians free from the influence of Turkey and, due to the misfortune of the war suffering from the loss of the Armenian people, as it was considered by the terrible reality—the fall of the Armenians of Armenia and the entire population of the Armenians. Among the people who were involved in the freedom and unity of Armenia, there are a few only

... treaty, Mr. Heph and Mr. Westenberg were at last appointed
governors of Armenia. They arrived at Constantinople
on May 10, 1914, and left the Turkish capital for Armenia
in July. To the great misfortune of the Armenians, how-
ever, the World War broke out in August.
The Turkish government now felt an inability to re-
sume any kind of restoration program for Armenia and the
two governors, Mr. Heph and Mr. Westenberg returned to
their homes. All the political hopes of the Armenians
were upset, destroyed and, alas, it stood face to face
with the most dangerous situation ever recorded in his-
tory.

Chapter IV

The World War and Its Consequences for the Armenians

History is the record of the rise and fall of nations, it is said. In the viewpoint of this definition, the Armenian race occupies an important place in the history of the World War with her outstanding fights for liberty and her irrpable loss of life and of country. The historians as well as the teachers of history, therefore, are expected to do justice to the Armenians in presenting them to the world with their greatest sacrifices and the right of living.

A. War between Russia and Turkey.

The World War was the hardest blow of all on the political hopes and expectations of Armenia in any period of time. The famous treaty of San-Stephano once put in effect could, in all probability, have meant the future absolute freedom from the unbearable Turkish yoke. But to the misfortune of the most suffering nation the treaty vanished like a joyful dream and it was succeeded by the terrible reality---annihilation by the Turkish of Armenians and the entire desolation of the flourished Armenia. Among the people sincerely intereted in the freedom and happy fate of Armenia, there are a good many

Chapter IV

The World War and Its Consequences to the Armenians

History is the record of the rise and fall of nations. It is said. In the viewpoint of this definition, the Armenian race occupies an important place in the history of the world with her outstanding rights for liberty and her irrefragable loss of life and of country. The historians as well as the researchers of history, therefore, are expected to do justice to the Armenians in presenting them to the world with their greatest sacrifices and the right of living.

A. War between Russia and Turkey.

The World War was the hardest blow of all on the political hopes and expectations of Armenians in any period of time. The famous treaty of San-Stefano once put in effect could, in all probability, have meant the future absolute freedom from the unbearable Turkish yoke. But to the misfortune of the most suffering nation the treaty vanished like a joyful dream and it was succeeded by the terrible reality---annihilation by the Turkish of Armenians and the entire decimation of the flourishing Armenia. Among the people sincerely interested in the freedom and happy fate of Armenians, there are a good many

persons who are perplexed with unanswered questions, namely, why is it that every time when there has been a favorable condition, a satisfactory plan or a good opportunity for the liberty of Armenia, some unexpected event, or events, has happened and has destroyed the right of that country. An experienced Armenian, a student of the national history, was once wondering whether the Armenians were predestined to suffer and that was the reason why everything went unfavourable with them, in spite of all the efforts exerted for their help. Of course it is easy to try to explain every event by the law of cause and effect, but I wonder if there isn't some thing more than that law which is not known yet. . . .

Let us turn, however, to what took place in Armenia as a consequence of the World War.

Murder, it is believed, was the cause of the most destructive war of the world. But this is like blaming the lighted match thrown into a barrel full of dry gun-powder. As long as the gun-powder exists there will be some spark to blow it up. Nations were full of hatred toward each other, seeking for an opportunity and it was presented them. "On June 28, 1914 the Archduke Ferdinand, heir to Austro-Hungary, was murdered in Sera-

persons who are perplexed with unanswered questions, namely, why is it that every time when there has been a favorable condition, a satisfactory plan or a good opportunity for the liberty of Armenia, some unexpected event, or events, has happened and has destroyed the right of that country. An experienced Armenian, a student of the national history, was once wondering whether the Armenians were predestined to suffer and that was the reason why everything went unmanageable with them, in spite of all the efforts exerted for their help. Of course it is easy to try to explain every event by the law of cause and effect, but I wonder if there isn't some thing more than that law which is not known yet. . . .

Let us turn, however, to what took place in Armenia as a consequence of the World War. Murder, it is believed, was the cause of the most destructive war of the world. But this is like placing the lighted match thrown into a barrel full of dry gun-powder. As long as the gun-powder exists there will be some spark to blow it up. Nations were full of hatred toward each other, seeking for an opportunity and it was presented them. "On June 28, 1914 the Archduke Ferdinand, heir to Austria-Hungary, was murdered in Sar-

jevo, the Capitol of Bosnia, by South Slav subjects of the Hapsburgs," and that was sufficient. Germany and Austria put their armies in motion attacking Serbia, Belgium, France and Russia.

The political relations between the Turks and England was not good in these days and became worse when the former appeared to be on the side of Russia. Their traditional friendship was disregarded on both sides. The young Turks had made an alliance with Germany in the hope that they could sometime crash Russia, their most dangerous enemy and the protector of the Armenian race. Wangenheim, the German ambassador of Constantinople, was now doing his utmost to win the absolute confidence of the high officials of Turkey, especially that of Enver and Talaat Pasha and through them, the control of the country.

"When the first Balkan war began", says W. S. Davis, "English public opinions was unreservedly on the side of the christian allies. The aberrations and autocracy of the young Turks had already discussed western liberals. The German agents with greater worldly wisdom ignored ugly deeds, professed complete satisfaction with the new rulers in Stanbeul, loaned them money,

287

...the Capital of Russia, by South Slav subjects of
the Habsburgs," and that was sufficient. Germany and
Austria put their armies in motion attacking Serbia,
Belgium, France and Russia.

The political relations between the Turks and Eu-
rope was not good in these days and became worse when
the former appeared to be on the side of Russia. Their
traditional friendship was disregarded on both sides.
The young Turks had made an alliance with Germany in
the hope that they could sometime crush Russia, their
most dangerous enemy and the protector of the Armenian
race. Nevertheless, the German ambassador at Constantin-
ople, was now doing his utmost to win the sympathy and
confidence of the high officials of Turkey, especially
that of Enver and Talaat Pasha and through them, the
control of the country.

"When the first Balkan war began," says H. S.
Davis, "English public opinion was unreservedly on the
side of the Christian allies. The abstentions and auto-
cracy of the young Turks had already alienated western
liberals. The German agents with greater worldly wis-
dom ignored ugly deeds, professed complete satisfaction
with the new rulers in Istanbul, loaned them money,

supplied Krupp artillery, did their best to save the Ottomans from the consequences of the Balkan wars, and as a result somehow gained a great personal ascendancy over the young Turkish leaders. Berhardi and other Pan-German writers confidently reckoned upon the Ottomans as allies in a World War. They did not reckon in vain."

"In August, 1914, two German warships, Goeben and Breslau, which were then in the Mediterranean broke through the cordon of British warships and appeared in the Dardanelles. The demands of France and Britain that these vessels should be interned were answered by the Ottoman assertion that they had been purchased for the Sultan's navy. . . . The presence of the young Turks who were resolved to break with the anti-German allies, and who dreamed of winning back Egypt from Britain and wide territories from Prussia as a result of ^{1.} Austro-German assistance."

Being encouraged and led a Teutonic alliance, the young Turks were now speedily preparing for war against Russia. They hoped to conquer Russia, to secure the necessary opportunity of annihilating all their Christian subjects. Their final purpose was, of course, to unite with the Mohammedans of Caucasus and bring about their dream of Pan-Turanism in the make-up of Abdul Hamid's

1. Davis, W. S. A Short History of the Near East, p.378

supplied Krupp artillery, did their best to save the
 Ottomans from the consequences of the Balkan wars, and
 as a result somehow gained a great personal ascendancy
 over the young Turkish leaders. Bernhardi and other Pan-
 German writers confidently reckoned upon the Ottomans
 as allies in a World War. They did not reckon in vain.
 "In August, 1914, two German warships, Goeben and
 Breslau, which were then in the Mediterranean broke
 through the cordon of British warships and entered in
 the Bosphorus. The demands of France and Britain
 that these vessels should be interned were answered by
 the Ottoman government that they had been purchased
 for the Sultan's navy. . . . The presence of the young
 Turks who were resolved to break with the anti-German
 allies, and who dreamed of winning back Egypt from Bri-
 tain and wide territories from Russia as a result of
 the war, was a factor in the decision.
 "The young Turks were now speedily preparing for war against
 Russia. They hoped to conquer Russia, to secure the nec-
 essary opportunity of annihilating all their Christian
 subjects. Their final purpose was, of course, to unite
 with the Mohammedans of Caucasus and bring about their
 dream of Pan-Turanism in the wake-up of Abdul Hamid's
 I. Davis, W. S. A Short History of the Near East, p. 378

ideas, " says Henry Morgenthau, "also made his Armenian policy their own. Their passion for Turkifying the nation seemed to demand logically the extermination of all christians, Greeks, Syrians and Armenians. Much as they admired, the Mohammedan conquerors of the fifteenth and sixteenth centuries, they stupidly believed that these great warriors had made one fatal mistake for they had had it in their power to completely obliterate the christian population and had neglected to do so.^{1.}"

Long before the World War the young Turks had planned to massacre the Armenians at a convenient time, They wanted, however, to use them for their political purposes first. With this intentions therefore, they suggested a meeting of an Armenian political party which took place in August 1914. Those present in this meeting carefully considered the participation of Turkey in the coming war and decided to fulfil their obligations of citizenship and protect Turkey against Russia. The young Turks, however, were not satisfied with the decision of the Armenian party. They proposed to the meeting to organize a propagation among the Russian Armenians of Caucasus and make them revolt against Russia. This naturally, they couldn't and refused to do, knowing

1. Morgenthau, H. Ambassador, Morgenthau's Story, p.290

ideas," says Henry Morgenthau, "also made his Armenian
policy their own. Their passion for furnishing the
nation seemed to demand logically the extermination of
all Christians, Greeks, Syrians and Armenians. Much
as they admired the Mohammedan conquerors of the fif-
teenth and sixteenth centuries, they stupidly believed
that these great warriors had made one fatal mistake
for they had had it in their power to completely
exterminate the Christian population and had neglected
to do so."

Long before the World War the young Turks had planned
to massacre the Armenians at a convenient time. They
wanted, however, to use them for their political pur-
poses first. With this intention therefore, they sug-
gested a meeting of an Armenian political party which
took place in August 1914. Those present in this meeting
carefully considered the partitioning of Turkey in the
coming war and decided to fulfill their obligations of
citizenship and protect Turkey against Russia. The
young Turks, however, were not satisfied with the deci-
sion of the Armenian party. They proposed to the meet-
ing to organize a propaganda among the Russian Armenians
of Caucasus and make them revolt against Russia. This
naturally, they couldn't and refused to do, knowing

that this refusal would increase the hatred of the Turks toward them. What a delicate and dangerous situation was this for the Armenians. They were between two stones. They either had to obey the Turks and attack their brethren in Caucasus, or to resist the Turkish government and cause the hastening of the coming massacres. As loyal citizens of Turkey, they preferred the former and made their utmost sacrifices to help the Turks, But alas, even that did not save them from what was going to come.

As a natural result of the Turko-German alliance the former had put all its army and navy in motion. The young Turks had centered their military power on the eastern front, from the Black Sea to the Persian Gulf, paying a particular attention to the Caucasian Front from where they planned to begin their continental attack upon Russia. On October 29, 1914 the German steamer Breslau, now bearing the Turkish flag, bombarded the Russian Black Sea port of Theodosia without any warning. In answer to this attack, Russia declared war upon Turkey right away. The Russian Armenians of Caucasus prepared speedily under the Russian flag to protect their country against Turkey. The news of the Russo-Turkish war stirred up all the Armenians everywhere, and knew

that this refusal would increase the hatred of the Turks toward them. What a delicate and dangerous situation was this for the Armenians. They were between two stones. They either had to obey the Turks and attack their brethren in Caucasus, or to resist the Turkish government and cause the hastening of the coming massacre. As loyal citizens of Turkey, they preferred the former and made their utmost sacrifices to help the Turks. But alas, even that did not save them from what was going to come.

As a natural result of the Turk-German alliance the former had put all its army and navy in motion. The young Turks had centered their military power on the eastern front, from the Black Sea to the Persian Gulf, paying a particular attention to the Caucasian front from where they planned to begin their continental attack upon Russia. On October 20, 1918 the German steam-er Bremen, now bearing the Turkish flag, bombarded the Russian Black Sea port of Theodosia without any warning. In answer to this attack, Russia declared war upon Turkey right away. The Russian Armenians of Caucasus protested speedily under the Russian flag to protect their country against Turkey. The news of the Russo-Turkish war stirred up all the Armenians everywhere, and knew

what a fate was waiting for the Turkish Armenians. To help them out, therefore, volunteers were organized in America, in Egypt etc. in a short time under dependable leadership, and went to Caucasus. On the other hand, the Armenian Catholicus of Echmiadzin, appointed Boghos Nubar Pasha, the well known Armenian statesman, as a representative of his nation and sent him, with some others, to Europe. He and his companions went to Paris where they began to work for the political interests of the Armenians by the European allies.

All these national self-justified movements of the Armenians increased the hatred of the Turks. Boghos Nubar Pasha was condemned to death in his absence, because he had dared to present the previous Armenian demand of reformations of Turkey.

B. The Deportation and Massacres

In spite of the fact that the Armenian soldiers of about 150,000 in the Turkish army of 600,000-800,000 were fighting faithfully on every front and their relatives at home were doing their utmost in financial sacrifices to help the government, the young Turks began to execute their plan against them. While many telegrams of the Turkish military high authorities were published in their leading papers praising the loyalty and bravery

what a fate was waiting for the Turkish Armenians. To help them out, therefore, volunteers were organized in America, in Egypt etc. in a short time under dependable leadership, and went to Caucasus. On the other hand, the Armenian Catholics of Echmiadzin, appointed Boghos Nubar Pasha, the well known Armenian statesman, as a representative of his nation and sent him, with some others, to Europe. He and his companions went to Paris where they began to work for the political interests of the Armenians by the European allies.

All these national self-justified movements of the Armenians increased the hatred of the Turks. Boghos Nubar Pasha was condemned to death in his absence, because he had dared to present the previous Armenian demand of restoration of Turkey.

B. The Deportation and Massacres

In spite of the fact that the Armenian soldiers of about 150,000 in the Turkish army of 600,000-800,000 were fighting faithfully on every front and their relatives at home were doing their utmost in financial assistance to help the government, the young Turks began to execute their plan against them. While many telegrams of the Turkish military high authorities were published in their leading papers praising the loyalty and bravery

of the Armenian soldiers, on the other hand their folks at home were deprived of their privileges as Turkish subjects. The christian schools were gradually closed and foreign missionaries were ordered to stop their work entirely. The owners of department or other stores were urged to discharge their Armenian and Greek employees and substitute Turks. These and similar actions were followed by individual murders of the Armenians, Greeks, Syrians etc. Most of the maritime inhabitant Greeks, about 200,000 were deported from their homes and sent to the interior parts of the country. Their properties were confiscated and given to the Turkish population. The charge brought against them was that their leaders had helped the British sub-marines.

The war was now growing severe on the Caucasian fronts and the Russians who had been merely playing with the Turkish army, by this time had begun to attack it. The regular Russian Armenian soldiers and volunteers were fighting the Turks courageously and by their assistance the Russian army had started to invade the Turkish territories. Several of the Turkish strongholds had fallen in the hands of the Russians and their army was advancing. The Turks were frightened by the Kossacks and the Armenian volunteers of Caucasus, led by noted

of the Armenian soldiers, on the other hand their homes
at home were deprived of their privileges as Turkish
subjects. The christian schools were gradually closed
and foreign missionaries were ordered to stop their
work entirely. The owners of department or other stores
were urged to discharge their Armenian and Greek em-
ployees and substitute Turks. These and similar actions
were followed by individual murders of the Armenians,
Greeks, Syrians etc. Most of the maritime important
Greeks, about 200,000 were deported from their homes
and sent to the interior parts of the country. Their
properties were confiscated and given to the Turkish
population. The charge brought against them was that
their leaders had helped the British sub-marines.
The war was now growing severe on the Caucasian
fronts and the Russians who had been merely playing with
the Turkish army, by this time had begun to attack it.
The regular Russian Armenian soldiers and volunteers
were fighting the Turks courageously and by their assis-
tance the Russian army had started to invade the Turkish
territories. Several of the Turkish strongholds had fall-
en in the hands of the Russians and their army was ad-
vancing. The Turks were frightened by the Russians
and the Armenian volunteers of Caucasus, led by noted

fighting men like General Antronik, Colonel Kerri, whose purpose, in reality, was not to kill the Turks but to save their Turkish Armenian brethren from being massacred.

The young Turks, however, who depended on Germany entirely and were confident of their final victory, thought that the convenient time had come to annihilate the Turkish Armenians, whom they had utterly at their mercy. But to execute this plan, they had to provide safety for themselves first by disarming the Armenians, both the soldiers and the population. "In the early part of 1915", says H. Morgenthau, "the Armenian soldiers in the Turkish army were reduced to a new status. Up to that time most of them had been combatants but now they were stripped of their arms and transformed into workmen. Instead of serving their country as artillery men and cavalrymen, these former soldiers now discovered that they had been changed into road laborers and pack animals. Army supplies of all kinds were loaded on their backs, and, stumbling under the burdens and driven by the whips and bayonets of the Turks, they were forced to drag their weary bodies into mountains of the Caucasus. . . . Here and there squads of 50 or 100 men would be taken, bound together in groups of

fighting men like General Antranik, Colonel Keri,
whose purpose, in reality, was not to kill the Turks
but to save their Turkish Armenian brethren from being
massacred.

The young Turks, however, who departed on Germany
entirely and were confident of their final victory,
thought that the convenient time had come to annihilate
the Turkish Armenians, whom they had utterly at their
mercy. But to execute this plan, they had to provide
security for themselves first by disarming the Armenians,
both the soldiers and the population. "In the early
part of 1915," says Dr. Wergentzen, "the Armenian sol-
diers in the Turkish army were reduced to a few squad-
rons. Up to that time most of them had been combatants but
now they were stripped of their arms and transformed
into workmen. Instead of serving their country as sol-
diers, these former soldiers now
discovered that they had been changed into road laborers
and pack animals. Heavy supplies of all kinds were load-
ed on their backs, and, stambling under the burdens
and driven by the whip and bayonet of the Turks, they
were forced to drag their weary bodies into mountainous
of the Caucasus. . . . Here and there squads of 50
or 100 men would be taken, bound together in groups of

four, and then marched out to a secluded spot a short distance from the village. Suddenly the sound of rifle shots would fill the air, and the Turkish soldiers who had acted as the escort would sullenly return to camp. Those sent to bury the bodies would find them almost invariably stark naked, for, as usual, the Turks had stolen all their clothes."

"Let me relate a single episode which is contained in one of the reports of our consuls and which now forms part of the records of the Armenian State Department. Early in July 2,000 Armenian Amele--soldiers who have been reduced to workmen were sent from Harpoot to build roads. The Armenians in that town understood what this meant and pleaded with the governor for mercy. But this official insisted that the men were not to be harmed, and he even called upon the German missionary, Mr. Ehemann, to quiet the panic, giving that gentleman his word of honor that the exsoldiers would be protected. Mr. Ehemann believed the governor and assuaged the populace. Yet practically every man of these 2,000 was massacred, and his body thrown into a cave. A few escaped, and it was from these that news of the massacre reached the world. A few days afterward another 2,000 soldiers were sent to Diarbekir. The only purpose of sending these

four, and then marched out to a secluded spot a short distance from the village. Suddenly the sound of rifle shots would fill the air, and the Turkish soldiers who had acted as the escort would silently return to camp. Those sent to bury the bodies would find them almost invariably stark naked, for, as usual, the Turks had stolen all their clothes."

"Let me relate a single episode which is contained in one of the reports of our consuls and which now forms part of the records of the Armenian State Department.

Early in July 2,000 Armenian Amale--soldiers who have been reduced to workmen were sent from Harpoot to build roads. The Armenians in that town understood what this meant and pleaded with the Governor for mercy. But this official insisted that the men were not to be harmed,

and he even called upon the German missionary, Mr. Ehemann, to quiet the panic, saying that sometimes his work of honor that the ex-soldiers would be protected. Mr.

Ehemann believed the Governor and assured the populace. Yet practically every man of these 2,000 was massacred, and his body thrown into a cave. A few escaped, and it

was from these that news of the massacre reached the world. A few days afterward another 2,000 soldiers were sent to Diarbekir. The only purpose of sending these

men out in the open country was that they might have no strength to resist or to escape by flight, these poor creatures were systematically starved. Government agents went ahead on the road, notifying the Kurds that the caravan was approaching and ordering them to do their congenial duty. Not only did the Kurdish tribesmen pour down from the mountains upon this starved and weakened regiment, but the Kurdish women came with butcher's knives in order that they might gain that merit in Allah's eyes that comes from killing a christian."

"Dreadful as were these massacres of unarmed soldiers, they were mercy and justice themselves when compared with the treatment which was now visited upon those Armenians who were suspected of ^{1.}concealing arms." The country-wide deportation and massacres of the Turkish Armenians began in May 1915. The first communities to be deported were those living on the Caucasian fronts of Erzeroum. The mass deportations of Trebizond, Sebastie, Harpoot, Bitlis, Diarbekir, etc. took place in June and was continued in the following months. Before the deportation, however, the leading men of the Armenian communities were subjected to terrible conditions

1. Morgenthau H. Ambassador, Morgenthau's Story, p. 303-304

men out in the open country was that they might have no strength to resist or to escape by flight, these poor creatures were systematically starved. Government agents went ahead on the road, notifying the Kurds that the caravan was approaching and ordering them to do their compulsory duty. Not only did the Kurdish tribesmen pour down from the mountains upon this starved and weakened regiment, but the Kurdish women came with butcher's knives in order that they might gain their portion in Allah's eyes that comes from killing a Christian.

"Unrealistic as were these measures of unarmed soldiers, they were mercy and justice themselves when compared with the treatment which was now visited upon those Armenians who were suspected of concealed arms." The country-wide deportation and massacre of the Turkish Armenians began in May 1915. The first communities to be deported were those living on the Caucasian frontier of Erzerum. The mass deportations of Trabzon, Samsat, Harput, Bitlis, Diarbekir, etc. took place in June and was continued in the following months. Before the deportation, however, the leading men of the Armenian communities were subjected to terrible conditions

I. Morgenthau, U.S. Ambassador, Morgenthau's Diary, p. 303-304

in the prisons. Taking Harpoot as an example, during the months of April and May, hundreds of noted people including most of the Euphrates college professors, school teachers, men of letters, merchants, physicians, pastors, lawyers, etc. were arrested and put in jail at Mamuret-ul-Aziz, where most of them were bastinated and tortured by night, their hairs and finger nail were pulled by thistle, pieces of redhot iron were put on their bodies, they were beaten and whipped, hanged head down, etc. And, after all these sufferings they were sent away under the armed Turkish guards a 20-25 miles distance and were killed in the open air. Similar cruelties were perpetrated upon Armenians almost everywhere in Turkey. Under these conditions, however, there were yet influential Armenians who cautioned their people 'to keep quiet, and to bear all the losses for the sake of the safety of the whole nation. But even this utmost patience, humility and loyalty of the Armenians did not help to change the inhuman attitude of the young Turks: the massacres were taking place everywhere without any change. Thus, beginning April fifteenth in three days, 24,000 Armenians were murdered in eighty Armenian cillages in the northern district of Lake Van by the order of Djevdet Bey, the mayor of the city of Van. As a consequence of

in the prisons. Taking Harpoot as an example, during the months of April and May, hundreds of noted people, including most of the Eghisians college professors, school teachers, men of letters, merchants, physicians, pastors, lawyers, etc., were arrested and put in jail at Mamuret-ul-Aziz, where most of them were bastinadoed and tortured by night, their hairs and finger nails were pulled by thistles, pieces of rough iron were put on their bodies, they were beaten and whipped, hanged head down, etc. And, after all these sufferings they were sent away under the armed Turkish guards a 30-35 miles distance and were killed in the open air. Similar cruelties were perpetrated upon Armenians almost everywhere in Turkey. Under these conditions, however, there were yet intelligent Armenians who cautioned their people 'to keep quiet, and to bear all the losses for the sake of the safety of the whole nation. But even this utmost patience, humility and loyalty of the Armenians did not help to change the inhuman attitude of the young Turks: the massacres were taking place everywhere without any change. Thus, beginning April fifteenth in three days, 25,000 Armenians were murdered in thirty Armenian villages in the northern district of Lake Van by the order of Djavad Bey, the mayor of the city of Van. As a consequence of

this massacre and of the persecutions, the Armenian population of that city revolted against the Turkish authorities on April twentieth. The government surrounded their districts by thousands of regular soldiers and irregular mob, consisting of Turks and Kurds. The fight began between the barbaric Moslem Turks and their peaceful Armenian subjects and lasted thirty days. The latter were resisting the former courageously with their limited forces and small quantity of military equipment. Everyone of them was doing his share in this flight for existence, even the women and young girls were on their feet day and night, helping their brethren. These fighting people, though, were in a very delicate situation and had but one hope for freedom from complete destruction. That hope was fulfilled in the end of their thirty days fighting. The Armenian volunteers of Caucasus, led by General Antronik and Vartan, and supported by the Russian army, reached Van. The Turks unable to resist any more left the city and retreated with alarm. Thus, the Armenian population of Van was saved.

The resistance of the Armenian population of Van seemed to have increased the rage of the young Turks. But those who know the Turks can be sure that even without that resistance they were going to put their

327

this massacre and of the persecutions, the Armenian population of that city revolted against the Turkish authorities on April twentieth. The government surrounded their districts by thousands of regular soldiers and irregular mob, consisting of Turks and Kurds. The fight began between the fanatic Moslem Turks and their persecuted Armenian subjects and lasted thirty days. The latter were resisting the former courageously with their limited forces and small quantity of military equipment. Everyone of them was doing his share in this fight for existence, even the women and young girls were on their feet day and night, helping their brethren. These fighting people, though, were in a very delicate situation and had but one hope for freedom from complete destruction. That hope was fulfilled in the end of their thirty days fighting. The Armenian volunteers of Caucasus, led by General Anzoni and Vartan, and supported by the Russian army, reached Van. The Turks unable to resist any more left the city and retreated with alarm. Thus, the Armenian population of Van was saved.

The resistance of the Armenian population of Van seemed to have answered the race of the young Turks. But those who know the Turks can be sure that even without that resistance they were going to put their

plan through just the same.

The bloody enterprise of deportantion was executed everywhere under the supervision of the Turkish Committees of Union and Progress according to the orders of the government. Some of the many official documents revealing the evil plans of the young Turks for the Armenians contains the following:---

"The only power in Turkey that can prevent the political plans of the committee of Union and Progress are Armenians. The committee has taken on itself the responsibility to save Turkey from the desire of this cursed race."

"The revengeful Jemeyet committee has decided to annihilate all the Armenians in Turkey, and has given the government vast authorities in that respect."

"The properties and other belongings of the Armenians will be confiscated and preserved to be used for the progress of the Jemeyet and for other patriotic good purposes."

1. Andonian, Aram, The Great Crime p. 129-133

plan through just the same.

The bloody enterprise of deportation was executed everywhere under the supervision of the Turkish Committee of Union and Progress according to the orders of the government. Some of the many official documents revealing the evil plans of the young Turks for the Armenians contains the following:---

"The only power in Turkey that can

prevent the political plans of the Committee of Union and Progress are Armenians. The committee has taken on itself the responsibility to save Turkey from the danger of this cursed race."

"The revolutionary Jemayet committee

has decided to annihilate all the Armenians in Turkey, and has given the government vast authorities in that

respect."

"The properties and other belongings of the Armenians will be confiscated and preserved

to be used for the progress of the Jemayet and for other patriotic good purposes."

I. Ardounian, Aram, The Great Crime, p. 122-123

Chapter VI

The World War and Its Consequences for the Armenians (Continued)

In six months beginning April 1915, about 1,200,000 Armenian people were on their journey of deportation to the Syrain desert. "The roads over which they traveled", says Henry Norgenthau, "were little more than donkey paths: and what had started a few hours before as an orderly procession soon became a dishevelled and scrambling mob. Women were separated from their children and husbands from their wives. The old people soon lost contact with their families and became ezhausted and foot sore. The Turkish drivers of the ox-carts, after extorting the last coin from their charges, would suddenly dump them and their belongings into the road, turn around and return to the village for others. Practically everybody, young and old, was compaled to travel on foot. The gendarmes whom the government had sent, supposedly to protect the exiles, in a very few hours became their tormentors. They followed their charges with fixed bayonets, prodding anyone who showed

Chapter VI

The World War and Its Consequences for the Armenians
(Continued)

In six months beginning April 1915, about 1,200,000 Armenian people were on their journey of deportation to the Syrian desert. "The roads over which they traveled," says Henry Horenkhan, "were little more than donkey paths; and what had started a few hours before as an orderly procession soon became a dishevelled and scattered mob. Women were separated from their children and husbands from their wives. The old people soon lost contact with their families and became exhausted and foot sore. The Turkish drivers of the ox-carts, after extorting the last coin from their charges, would suddenly dump them and their belongings into the road, turn around and return to the village for others. Practically everybody, young and old, was compelled to travel on foot. The pandemics whom the government had sent, supposedly to protect the exiles, in a very few hours became their tormentors. They followed their charges with fixed bayonets, prodding anyone who showed

any tendency to slacken the pace. Those who attempted to stop for rest, or who fell exhausted on the road, were compelled, with the utmost brutality, to rejoin the moving throng. They even prodded pregnant women with bayonets, if one, as frequently happened, gave birth along the road, she was immediately forced to get up and and rejoin the marchers. . . . The whole course of the journey became a perpetual struggle with the Moslem inhabitants. Every caravan had a continuous battle for existence with several classes of enemies--Their accompanying gendarmes, the Turkish peasants and villagers the Kurdish tribes and bands of Chêtes or brigands. And we must always keep in mind that the men who might have defended these wayfarers had had nearly all been killed or forced into the army as workmen, all that the exiles themselves had been systematically deprived of all weapons before the journey began."

"When the victims had travelled a few hours from their starting place the Kurds would sweep down from their mountain homes. Pushing up to the young girls, they would lift their veils and carry the pretty one off to the hills, they would steal such children as pleased their fancy and mercelessly rob all the rest of the throng. If the exiles had started with any money or

any tendency to slacken the pace. Those who attempted to stop for rest, or who fell exhausted on the road, were compelled, with the utmost brutality, to rejoin the moving throng. They even prodded pregnant women with bayonets, if one, as frequently happened, gave birth along the road, she was immediately forced to get up and and rejoin the marchers. . . . The whole course of the journey became a perpetual struggle with the Moslem inhabitants. Every caravan had a continuous battle for existence with several classes of enemies--Their accomplices, the Turkish peasants and villagers, the Kurdish tribes and bands of Chaks or brigands. And we must always keep in mind that the men who might have defended these wayfarers had had nearly all been killed or forced into the army as workmen, all that the exiles themselves had been systematically deprived of all weapons before the journey began."

"When the victims had travelled a few hours from their starting place the Kurds would sweep down from their mountain homes. Rushing up to the young girls, they would lift their veils and carry the pretty one off to the hills, they would steal such children as pleased their fancy and mercilessly rob all the rest of the throng. If the exiles had started with any money or

food, their assailants would appropriate it, thus leaving them a hopeless prey to and sometimes even leave both men and women in a state of complete nudity. All the time that they were committing these degradations the Kurds would freely massacre, and the screams of women and old men would add to the general horror.^{1.}"

The number of the Armenians who lost their lives on the roads of deportation, and elsewhere by murder, starvation and sickness reached to 800,000 to 1,000,000. But the bloody young Turks did not seem to be satisfied yet, and they kept on giving strict orders for the deportation and massacre of the remaining Armenians. Here is a sample of the cipher telegrams of Talaat Pasha, the grand vizier or Prime Minister of Turkey, sent to all the civil and military authorities:--

"The right of living and of labouring for the Armenians of Turkey is completely abolished. The government having taken on itself the entire responsibility of this, commands that even the lives of their babies in the cradle be not spared."^{2.}

September 9, 1915

Talaat
Grand Vizier

1. Morgenthau, H. Ambassador, Morgenthau's Story, p. 314-316
2. Andonian, Aram, The Great Crime, p. 35

food, their assassins would appropriate it, thus leaving them a hopeless prey to and sometimes even leaving both men and women in a state of complete nudity. All the time that they were committing these depredations the Kurds would freely massacre, and the screams of women and children would add to the general horror."

The number of the Armenians who lost their lives on the roads of deportation, and elsewhere by murder, starvation and sickness reached to 800,000 to 1,000,000. But the bloody young Turks did not seem to be satisfied yet, and they kept on giving strict orders for the deportation and massacre of the remaining Armenians. Here is a sample of the cipher telegrams of Talaat Pasha, the grand vizier or prime minister of Turkey, sent to all the civil and military authorities:--

"The right of living and of labouring for the Armenians of Turkey is completely abolished. The government having taken on itself the entire responsibility of this, commands that even the lives of their babies in the cradle be not spared."

.....
Talaat
Grand Vizier
September 9, 1915

1. Morgenthau, H. Ambassador, Morgenthau's Story, p. 314-315
2. Anderson, Alan, The Great Crime, p. 38

On September 16, 1915, Talaat Pasha issued another of his wicked orders. It read as follows:-

"An end must be put to their (the Armenian's) existence, however tragic the measures to be taken, and no regard must be paid to either age or sex, or to conscientious scruples." ^{1.} During the deportation a small number of the Armenian clergy were left alive for a while. Somehow it was reported to Constantinople whereupon the following telegram was sent to the government of Aleppo:-

"In spite of the fact that it is more urgent to destroy the lives of their (the Armenians) clergy, we are informed that they are sent to respectable places like Syria and Jerusalem. Such a tolerance is an unpardonable guilt. Naught (death) is the place for that class of people. I recommend that you take the necessary ^{2.} action."

December 1, 1915

Talaat 3.
Grand Vizier

Similar telegrams were sent also by Enver Pasha 4

1. Davis, Wm. S., A Short History of the Near East, p.383

2. Andonian, Aram, The Great Crime, p. 102

3. Talaat Pasha was minister of the interior in 1914. After the collapse of Turkey, he justly in fear for his life, fled to supposedly congenial atmosphere of Berlin. Here, on March 15, 1921, he was shot and killed by S. Tehlirian, an Armenian student who openly avowed that he was avenging his slaughtered kinsmen. A German jury honored itself by acquitting the defendant.

4. Enver Pasha was Minister of War in 1914. Like Talaat, he also fled from Turkey and took refuge among the Tartars of Trans Caucasus, it was learned. The Armenians were pursuing him and for sure, no where outside of Turkey he could save his life. Late in 1921 or 1922, it was found out that he had been killed by the Russian Bolsheviks.

On September 16, 1915, Talaat Pasha issued another of his

wicked orders. It read as follows:-

"An end must be put to their (the Armenians') ex-

istence, however costly the measures to be taken, and

no regard must be paid to either age or sex, or to

conscientious scruples." During the deportation a

small number of the Armenian clergy were left alive for

a while. Somewhat it was reported to Constantinople

whereupon the following telegram was sent to the

Government of Alsace:-

"In spite of the fact that it is more urgent

to destroy the lives of their (the Armenians) clergy,

we are informed that they are sent to suspicious places

like Syria and Jerusalem. Such a tolerance is an unpur-

posable trait. Wacht (watch) is the place for that

class of people. I recommend that you take the necessary

action."

December 1, 1915

Talaat P.
Grand Vizier

Similar telegrams were sent also by Enver Pasha &

1. Davis, Wm. S., A Short History of the Near East, p. 383

2. Anghel, Aram, The Great Crime, p. 103

3. Talaat Pasha was Minister of the Interior in 1914. After

the collapse of Turkey, he fled to Berlin. Here,

he fled to a supposedly confidential newspaper of Berlin. Here,

on March 15, 1921, he was shot and killed by S. Terlik-

ian, an Armenian student who openly avowed that he was

avenging his slaughtered kinsman. A German jury honored

himself by acquitting the defendant.

4. Enver Pasha was Minister of War in 1914. Like Talaat,

he also fled from Turkey and took refuge among the forests

of Trans Caucasia. It was learned that the Armenians were

prosecuting him and for a time he was outside of Turkey. He

could give his life. He was killed by the Russian Bolsheviks.

One fact he has been killed by the Russian Bolsheviks.

At the time of deportation most of the American missionaries and local American counsuls as always were interested in the Armenian people and in its better situation. Some of these friends took the risk of following the caravans of the Armenians somehow and were eye witnesses for their unspeakably sad destiny. They succeeded in taking pictures of the heart-rending massacres and in getting the necessary information about all those who were deported. They went a step further in their moral duty and informed the American Embassy about what the Armenian people were going through. As a consequence of this information, the American government attempted to intervene in the inhuman actions of Turkey by means of the Embassy and help the Armenias. Thereupon, the following ciphote telegram was sent to the villayets:-

"Upon the recommendation of the American government, by the recent intervention of its respective Embassy of Constantinople, it is understood that in some places the American consuls are getting information through secret means. Although we have answered that the deportation of the Armenians is going on in safety and comfort, but as this much is not sufficient to convince them, exert your efforts that no considerable event take place...In the view point of our present policy, it is of great impor-

At the time of deportation cases of the Armenian missionaries and local American consuls as always were interested in the Armenian people and in the better education. Some of these friends took the risk of following the caravans of the Armenians somehow and were eye-witnesses for their unspasmodic and healthy. They succeeded in taking pictures of the heart-rending massacres and in getting the necessary information about all those who were deported. They went a step further in their moral duty and informed the American Embassy about what the Armenian people were going through. As a consequence of this information, the American government attempted to intervene in the inhuman actions of Turkey by means of the Embassy and help the Armenians. Thereupon, the following cipher telegram was sent to the village:-

"Upon the recommendation of the American government, by the recent intervention of its respective Embassy of Constantinople, it is understood that in some places the American consuls are getting information through secret means. Although we have answered that the deportation of the Armenians is going on in safety and comfort, but as this truth is not sufficient to convince them, exert your efforts that no considerable event take place... In the view point of our present policy, it is of great impor-

tance that the foreigners, (the Americans) be convinced that their (the Armenians') deportation is taking place really for changing their places. For this reason it is necessary that for the the time being, seemingly, they be treated with caution and the known means (the massacres) be executed in more convenient places, I recommend you to arrest and deliver over to the military courts all those persons who are following the process and are giving information.¹"

November 18, 1915

Talaat
Grand Vizier.

As can be judged from this telegram, there was no fundamental change introduced in the program of deportation and massacres. The only change brought about was that the Turks effected the murders in such places as the American friends of the Armenians could not reach.

It is painful to say that during all of these massacres, the unbearable dishonors and the greatest moral and financial damages executed by the Turks, the Armenians as a whole did not show the necessary courage to resist the enemy for the protection of their right to live. In this viewpoint, unfortunately, they did not prove to be sufficiently worthy of the good name of their brave ancestors. There were, however, a few Armenian communities which took arms and revolted against the Turk-
1. Andonian, Aram, The Great Crime, p. 142

1944

... (the Armenians) be convinced
that their (the Armenians) deportation is taking place
really for changing their places. For this reason it is
necessary that for the time being, seemingly, they

be treated with caution and the known means (the massacres)
be executed in more convenient places, I recommend you to
arrest and deliver over to the military courts all those
persons who are following the process and are giving in-
formation."

November 18, 1918
Talaat
Grand Vizier.

As can be judged from this telegram, there was no
fundamental change introduced in the program of depor-
tion and massacres. The only change brought about was
that the Turks effected the murders in such places as the
American friends of the Armenians could not reach.
It is painful to say that during all of these mas-
sacres, the unbearable dishonors and the greatest moral
and financial damages executed by the Turks, the Armeni-
ans as a whole did not show the necessary courage to
resist the enemy for the protection of their right to
live. In this viewpoint, unfortunately, they did not
prove to be sufficiently worthy of the good name of their
brave ancestors. There were, however, a few Armenian
communities which took arms and revolted against the Turk-

ish barbarity. One of these was that of Shabin-Karahisar. Upon the murder of their bishop, this small community rebelled and occupied the fortress of the town. From there they resisted the attacks of the Turkish mob. The government at last besieged the fortress by military force, brought from the neighborhood, and bombarded it. The confined Armenians fought with vigor to the end, till their munition was consumed. On July 3, 1915, the fortress fell and all the fighters were murdered.

Another example of this was the community of Suedia (Musa Dag) whose rebellion, fortunately, was finally crowned with success. Those brave Armenians, as Frantz Werfel has described, resisted the Turkish forces for about six weeks till they succeeded in securing the aid of a French battleship. These fighting people, about 5000 in number, were saved and transported to Egypt by the steamer in September, 1915.

C. Russia and Armenia

The Russian army that had left its invaded parts of the Turkish lands and retreated, began to re-attack Turkey in February and the following months of 1916, captured the states of Van, Bitlis, Erzeroum and Trebizond. The surviving Armenians returned to their homes

ish barbarity. One of these was that of Shadin-Karshia-
ar. Upon the murder of their bishop, this small commu-
ity rebelled and occupied the fortress of the town. From
there they resisted the attacks of the Turkish mob. The
government at last besieged the fortress by military
force, brought from the neighborhood, and bombarded it.
The confined Armenians fought with vigor to the end, till
their munition was consumed. On July 3, 1915, the for-
tress fell and all the fighters were murdered.

Another example of this was the community of Suedia
(Hus Bagh) whose rebellion, fortunately, was finally
crowned with success. These brave Armenians, as French
Wetzel has described, resisted the Turkish forces for
about six weeks till they succeeded in securing the aid
of a French battleship. These fighting people, about
5000 in number, were saved and transported to Egypt by
the steamer in September, 1915.

C. Russia and Armenia

The Russian army that had left its invaded parts
of the Turkish lands and retreated, began to re-attack
Turkey in February and the following months of 1916,
captured the states of Van, Bitlis, Erzerum and Trebi-
zond. The surviving Armenians returned to their homes

and occupied themselves with all kinds of work, especially with farming. The plan of Russia was to capture the other three states of the historical Armenia, and the Armenians were hopefully waiting for the days when they could finally settle down in the country of their forefathers and live there in safety and peace under the Russian control. With this hope, a number of national societies were organized to encourage the migration of the Armenians from the other countries to their home. There were prepared certain fundamental programs by these organizations for the reconstruction, industry and culture of Armenia.

It was during this time that the American Near East Relief began to work among the Armenians, having its headquarters in Erivan, the capitol of Armenia. For many years the N.E.R. provided the means of living for thousands of Armenian refugees, survived from the deportation and in the districts invaded by the Russian armies. Over fifty thousand Armenian orphans, both in the Russian Armenia and also in Turkey, after the Armistice, were fed, clothed and given the necessary education by the N.E.R. under the supervision of the American and native leaders. A recent report of that organization shows an amount of \$100,000,000 expended for the Armenians

and occupied themselves with all kinds of work, especially with farming. The plan of Russia was to capture the other three states of the historical Armenia, and the Armenians were hopefully waiting for the day when they could finally settle down in the country of their fathers and live there in safety and peace under Russian control. With this hope, a number of national societies were organized to encourage the migration of the Armenians from the other countries to their home. There were prepared certain fundamental programs by these organizations for the reconstruction, industry and culture of Armenia.

It was during this time that the American Near East Relief began to work among the Armenians, having its headquarters in Erivan, the capital of Armenia. For many years the N.E.R. provided the means of living for thousands of Armenian refugees, survived from the deportation and in the districts invaded by the Russian armies. Over fifty thousand Armenian orphans, both in the Near East Armenia and also in Turkey, after the Armistice, were fed, clothed and given the necessary education by the N.E.R. under the supervision of the American and native leaders. A recent report of that organization shows an amount of \$100,000,000 expended for the Armenians

in Caucasus, Turkey, Syria and Greece since 1916.

The Armenians had been looking to Russia for about a century for the fulfillment of their political ideals. Almost half of their national home was now under its safe control and the things seemed to be quite hopeful. In February 1918, the Allies had, by the treaty of Saint Jean Morien, divided Turkey among themselves leaving the six states of Armenia to Russia. In November 1918, the Bolsheviki declared Armenia independent but, afterwards left the city of Kars to the Turks as a result of victory won over them by the German army. Urged by the revolution going on in their country, the Russian army of Armenia withdrew from the Armenian fronts in haste. This withdrawal created a very bad situation for the Armenians. The only nation in the neighborhood upon whom they could depend for cooperation and help, were the Georgians. But they, unfortunately, were now more friendly with the Turks. Thus, the Armenians were left to their fate.

On January 1918, the Turkish army. led by Vehib Pasha, began its invasions and re-captured Erzinjan, Baibourt, Trebizond, Moosh, Van and Erzeroum. By the treaty of Brest-Litovski the Turks demanded and took also Kars, Ardahan and Sari-Kamish of Russian Armenia.

in Caucasus, Turkey, Syria and Greece since 1918. The Armenians had been looking to Russia for about a century for the fulfillment of their political ideals. Almost half of their national home was now under its safe control and the future seemed to be quite hopeful. In February 1918, the Allies had, by the Treaty of Saint Jean Morien, divided Turkey among themselves leaving the six states of Armenia to Russia. In November 1918, the Bolsheviks declared Armenia independent but, afterwards left the city of Kars to the Turks as a result of victory won over them by the German army. Urged by the revolution going on in their country, the Russian army of Armenia withdrew from the Armenian front in haste. This withdrawal created a very bad situation for the Armenians. The only nation in the neighborhood upon whom they could depend for cooperation and help, were the Georgians. But they, unfortunately, were now more friendly with the Turks. Thus, the Armenians were left to their fate.

On January 1919, the Turkish army, led by Vehid Pasha, began its invasions and re-captured Erzurum, Trabzon, Tiflis, Moscow, Van and Erzerum. By the Treaty of Brest-Litovsk the Turks demanded and took also Kars, Ardahan and Gori-Zamish of Russian Armenia.

An agreement was made between the Turkish government and Armenia, Georgia, and Azerbaidjan, by which the latter three were recognized by the former as the facto governments . But the Turks did not respect their word and soon bombarded Alexandrople, the only fortified city of Armenia. The Armenians resisted and did what they could for their protection but the fight ended with the fall of the city. The Turks, thus, opened their way to Baku, the center of the Russian oil on the western shore of the Caspian Sea. They had put in motion an army of about 150,000 and succeeded in capturing the city in a few weeks. There, again, the Turks followed their old tactics and massacred 15,000 to 20,000 christians inhabitants. But, fortunately, they did not remain there very long. The British army attacked them from Enzeli, Persia, and captured the city. The demoralized Turks retracted and, in a short time, withdrew from the Caucasus including the territory of the Russian Armenia.

Thus the remaining Armenians were saved by virtue of the British victory and political conditions seemed to turn quite favorable for them now.

D. The Versailles Treaty

In addition to the Turkish Armenian delegation of

An agreement was made between the Turkish government and Armenia, Georgia, and Azerbaijan, by which the latter three were recognized by the former as the legitimate governments. But the Turks did not respect their word and soon bombarded Alexandropol, the only fortified city of Armenia. The Armenians resisted and did what they could for their protection but the fight ended with the fall of the city. The Turks, thus, opened their way to Baku, the center of the Russian oil on the western shore of the Caspian Sea. They had put in motion an army of about 150,000 and succeeded in capturing the city in a few weeks. There, again, the Turks followed their old tactics and massacred 15,000 to 20,000 Christian inhabitants. But, fortunately, they did not remain there very long. The British army attacked them from Erzurum, Persia, and captured the city. The demoralized Turks retreated and, in a short time, withdrew from the Caucasus including the territory of the Russian Armenia.

Thus the remaining Armenians were saved by virtue of the British victory and political conditions seemed to turn quite favorable for them now.

D. The Versailles Treaty

In addition to the Turkish Armenian delegation of

Europe, the Russian Armenian government also appointed another delegation under the presidency of A. Aharonian and sent them to Paris. The two delegations joined in Europe and presented to the Allies a memorandum for their national demands based on its historical, genealogical and financial rights.

This memorandum demanded:-

1. The execution of the Reformation Program of 1914 for the states of the Turkish Armenia, namely Van, Bitlis, Diarbekr, Harpoot, Sebaste, Erzeroum, Trebizond, and Cilicia with its four districts (Marash, Sis, Bereket and Adana)

2. The mandate of either the U.S.A. or of the League of Nations for Russian Armenia with the right of membership in the league.

3. An indemnity to be paid to the Armenians by the Turks for all the losses that the latter caused them during the World War.

None of this demands, however, was satisfied even in the least measure.

In 1920 the Allied Powers recognized the Russian Armenian government as a de facto independent government. But this recognition did not seem to amount to anything before the bitter enemy of that country. The Kemalists

1. The followers of Mustafa Kemal Pasha, the well known leader of the modern Turkey.

Europe, the Russian Armenian government also appointed another delegation under the presidency of A. Aghaonian and sent them to Paris. The two delegations joined in Europe and presented to the Allies a memorandum for their national demands based on the historical, genealogical and financial rights.

This memorandum demanded:-

1. The execution of the Reformation Program of 1914 for the states of the Turkish Armenia, namely Van, Bitlis, Diarbekt, Harput, Sebaste, Erzeroum, Trebizond, and Cilicia with its four districts (Marsah, Saz, Dersin and Adana)

2. The mandate of either the U.S.A. or of the League of Nations for Russian Armenia with the right of membership in the league.

3. An indemnity to be paid to the Armenians by the Turks for all the losses that the latter caused them during the World War.

None of this demands, however, was satisfied even in the least measure.

In 1920 the Allied Powers recognized the Russian Armenian government as a de facto independent government. But this recognition did not seem to amount to anything. I. The followers of Mustafa Kemal Pasha, the well known leader of the modern Turkey, before the bitter enemy of that country. The Kemalists

began to violate the rights of Armenia as usual and war broke out between the two countries.

The Armenians now decreased in population, wearied and weak in every way, were unable to check the invasion of their merciless enemy. "The Turks" says K. Sarafian, "advanced into the heart of Armenia, and brought destruction and death everywhere. Fortunately the Soviet regime of Russia came to the rescue of that country. Thus, on November 29, 1921, Armenia officially became an autonomous republic, federated with Russia, under the administration of an Armenian Soviet Russia. Under this condition its population is increased considerably and it has made great progress in constrection, industry, culture, science, education, etc. The country now occupies an area of 11,000 square miles with a population of about 1,200,000 of which ninety-five percent are Armenians. The rest of Armenian nation, counting approximately 1,000,000 are dispersed all over the world having their main settlements in Russia, Persia, India, Mesopotamia, Syria, Egypt, Greece, Bulgaria, France, Canada, U.S.A. and South America.

From the beginning there has been disagreement about the social ideals of the new regime of present Armenia among these dispersed Armenians. Most of them,

1. Sarafian, K. History of Education in Armenia, p.280

began to violate the rights of Armenians as usual and
 war broke out between the two countries.
 The Armenians now decreased in population, wearing
 and weak in every way, were unable to check the invasion
 of their merciless enemy. "The Turks," says H. Garretian,
 "advanced into the heart of Armenia, and brought destruc-
 tion and death everywhere. Fortunately the Soviet regime
 of Russia came to the rescue of that country. Thus, on
 November 22, 1921, Armenia officially became an auton-
 omous republic, federated with Russia, under the main-
 tention of an Armenian Soviet Russia. Under this
 condition the population is increased considerably and
 it has made great progress in construction, industry,
 culture, science, education, etc. The country now oc-
 cupies an area of 11,000 square miles with a population
 of about 1,200,000 of which ninety-five percent are
 Armenians. The rest of Armenian nation, counting approx-
 imately 1,000,000 are dispersed all over the world hav-
 ing their main settlements in Russia, Persia, India,
 Mesopotamia, Syria, Egypt, Greece, Bulgaria, France,
 Canada, U.S.A. and South America.
 From the beginning there has been disagreement
 about the social ideals of the new regime of present
 Armenia among these dispersed Armenians. Most of them,
 I. Garretian, H. History of Armenia, p. 280

however, are interested in the progress and prosperity of their national home-Armenia.

The age-long process of assimilation, which has been brought out in this volume, illustrates the fact that the loss of this nation, which, for many centuries, has been a part of the world's history, has been a tragedy. It is a tragedy that has been repeated many times over. It is a tragedy that has been repeated many times over. It is a tragedy that has been repeated many times over.

The first step in the process of assimilation is the loss of the nation's identity. This is a process that has been repeated many times over. It is a process that has been repeated many times over. It is a process that has been repeated many times over.

The second step in the process of assimilation is the loss of the nation's language. This is a process that has been repeated many times over. It is a process that has been repeated many times over. It is a process that has been repeated many times over.

1. The first step in the process of assimilation is the loss of the nation's identity. This is a process that has been repeated many times over. It is a process that has been repeated many times over. It is a process that has been repeated many times over.

however, are interested in the progress and prosperity
of their national home-Armenia.

CONCLUSION

The age-long process of conflicts, as it is briefly brought out in this thesis, constitutes the unique history of this ancient nation, Armenia. Battling for her human rights and going through a continuous group-martyrdom have been her life experience in her own country. It is marvelous that such a small race has struggled so terribly for its existence over twenty centuries and yet has survived.

We need, however, to close our studies of the subject by answering the following questions in brief:-

1. What have been the real causes of conflicts in and about Armenia?
2. What have been the bearing of these conflicts upon the Armenians?
3. What, in most probability, will be the future of Armenia?

1. The factors attributed to the conflicts of Armenia so far are, in general, geographical, racial and cultural and religious. But a sufficient knowledge of the history of Armenia will bring out the fact that the first

CONCLUSION

The age-long process of conflicts, as it is briefly
presented out in this thesis, constitutes the unique his-
tory of this ancient nation, Armenia. Battling for her
human rights and going through a continuous strong-mis-
ery have been her life experience in her own country.
It is marvelous that such a small race has survived so
far for its existence over twenty centuries and
yet has survived.

We need, however, to close our studies of the sub-
ject by answering the following questions in brief:-

1. What have been the real causes of conflicts in

and about Armenia?

2. What have been the bearing of these conflicts

upon the Armenians?

3. What, in our probability, will be the future of

Armenia?

1. The factors attributed to the conflicts of Armenia ac-
cording to the age, in general, geographical, racial and cultural
and religious. But a sufficient knowledge of the his-
tory of Armenia will bring out the fact that the first

two of these attributes cannot stand serious criticism, and, therefore, are not fundamental causes. First, it is generally accepted that the geography of a country may cause conflict under the following conditions:

- A, if that country, confined within natural boundaries is subject to increasing pressure from a greater neighboring country.
- B, if that country is shut off by natural boundaries between two or more particular locations, such as between the valleys of great rivers, Etc.
- C, if it is on a world highway, e.g. Alexandria, Constantinople, etc.
- D, if it is a fertile land of great resources, e.g. Baku, Mosul, etc.

None of these features, however, can be applied to Armenia.

Second, those who insist on the racial factors, believe that the biological and moral differences of the Armenians from the other nations, with whom they came in contact, have caused conflicts. But these seeming factors have almost entirely stopped to function by the application and adoption of some particular cultures. For example, it is true that the Turks are aggressive and the Armenians are resistant, but when an Armenian accepted Mohammedanism the Turks ceased to hate them and there-

two of these attributes cannot stand serious criticism, and, therefore, are not fundamental causes. First, it is generally accepted that the geography of a country may cause conflict under the following conditions:

- A, if that country, confined within natural boundaries is subject to increasing pressure from a greater neighboring country.
- B, if that country is shut off by natural boundaries between two or more particular locations, such as between the valleys of great rivers, etc.
- C, if it is on a world highway, e.g. Alexandria, Constantinople, etc.
- D, if it is a fertile land of great resources, e.g. Baku, Mosul, etc.

None of these features, however, can be applied to Armenia. Second, those who insist on the racial factors, believe that the biological and moral differences of the Armenians from the other nations, with whom they came in contact, have caused conflicts. But these seeming factors have almost entirely stopped to function by the application and adoption of some artificial cultures. For example, it is true that the Turks are aggressive and the Armenians are resistant, but when an Armenian accepted Mohammedanism the Turks ceased to hate them and there-

after treated him like a brother. And this was just as true vice versa. Among the Turkish subjects there were the Cherkez and Kurdish races who, because of their being of the same religion with the Turks, were never persecuted. Neither the geographical location or the racial differences have really been of great importance in the difficulties of Armenia.

What, then, has been the fundamental cause of conflicts of Armenia? Judging from her history, it can be said without any hesitation that most, of the trouble of that country have been caused by the cultural factors and, particularly, by religion. Such a conclusion will be more reasonable on the basis that the Armenians, as the motivation of their conflicts has shown, are an idealistic and deeply religious people. They are often spoken of by some well known historians as "an incurably religious nation."

Armenia has been on the frontier of the christian enterprise, first with paganism, then with fire-worship and finally with Mohammedanism. Her conflicts with these different religious cultures, therefore, make the most important part of her history.

A. Conflict with Paganism

At the time christianity was first preached in

after treated him like a brother. And this was just as true vice versa. Among the Turkish subjects there were the Chechens and Kurdish races who, because of their belonging of the same religion with the Turks, were never

persecuted. Neither the geographical location or the racial differences have really been of great importance in the difficulties of Armenia.

What, then, has been the fundamental cause of conflicts of Armenia? Judging from her history, it can be said without any hesitation that most, of the trouble

of that country have been caused by the cultural factors and, particularly, by religion. Such a conclusion will be more responsible on the basis that the Armenians, as the motivation of their conflicts has shown, are an idealistic and deeply religious people. They are often spoken of by some well known historians as "an intensely religious nation."

Armenia has been on the frontier of the Christian enterprise, first with paganism, then with fire-worship and finally with Mohammedanism. Her conflicts with these different religious cultures, therefore, make the most important part of her history.

A. Conflict with Paganism

At the time Christianity was first preached in

Armenia, there was a well-established paganism there. As a group religion, based on the herd instinct, it served for the protection of the race. During the eight or ten centuries before christianity the social and moral life of the Armenians had been under the direct influence of paganism. It had made its way into the political power of the country also. The kings of Armenia, in most of their important problems, were led by the divine dictation of the divers deities. The leaders of paganism, naturally, would not allow or tolerate any movement against them. Thus, christianity with its sublime truth but without any actual means of protection, came into conflict with the well-protected and powerful paganism. It is easy, then, to realize what a hard and dangerous task the propogators of the new religion were facing.

Through persecutions and martyrdoms, however, christianity was making its passive penetration into Armenia creating almost a country-wide interest among the Armenians. This situation continued down to the beginning of the fourth century when the new faith of Christ carried its final victory over the old religion of darkness under the leadership of Gregory the Illuminator, the founder of the Armenian national church.

The conflicts between paganism and christianity

Armenia, there was a well-established paganism there. As a group religion, based on the herd instinct, it served for the protection of the race. During the eight or ten centuries before Christianity the social and moral life of the Armenians had been under the direct influence of paganism. It had made its way into the political power of the country also. The kings of Armenia, in most of their important problems, were led by the divine dictation of the diviners' beliefs. The leaders of paganism, naturally, would not allow or tolerate any movement against them. Thus, Christianity with its sublime truth but without any actual means of protection, came into conflict with the well-protected and powerful paganism. It is easy, then, to realize what a hard and dangerous task the propagators of the new religion were facing.

Through persecutions and martyrdoms, however, Christianity was making its passive penetration into Armenia creating almost a country-wide interest among the Armenians. This situation continued down to the beginning of the fourth century when the new faith of Christ carried its final victory over the old religion of darkness under the leadership of Gregory the Illuminator, the founder of the Armenian national church.

The conflicts between paganism and Christianity

seem to appear in new light, for some of the Armenian critics. They find very harmful errors on the part of christian leaders, especially Gregory the Illuminator. The charges brought against him are as follows:

First, like Charlemagne of Germany, he imposed Christianity upon the Armenian people by force, even using the sword on those who refused to accept the new religion.

Second, he destroyed the pagan temples and monuments which were precious architectural handicrafts of many centuries.

Third, he destroyed the pagan archives which contained the only national literature of Armenia from the beginning down to its time. All of these are great losses, the critics say, that cannot be restored.

B. Conflict with Fire Worship.

Why conflict with the Persian fire-worship? The highly prgressive religious culture of christianity in Armenia was very displeasing to the Persians. During their paganism the Armenians were looked upon by the Persians as allies. With the coming of christianity , the Armenians were looked upon as the future enemy. The conflict between the two began on a purely religious ground, and

seem to appear in new light, for some of the Armenian critics. They find very harmful errors on the part of Christian leaders, especially Gregory the Illuminator. The charges brought against him are as follows:

First, like Constantine of Germany, he imposed Christianity upon the Armenian people by force, even using the sword on those who refused to accept the new religion.

Second, he destroyed the pagan temples and monuments which were precious architectural landmarks of many centuries.

Third, he destroyed the pagan archives which contained the only national literature of Armenia from the beginning down to its time. All of these are great losses, the critics say, that cannot be restored.

B. Conflict with Zoroastrianism.

Why conflict with the Persian fire-worship? The highly progressive religious culture of Christianity in Armenia was very displeasing to the Persians. During their domination the Armenians were looked upon by the Persians as allies. With the coming of Christianity, the Armenians were looked upon as the future enemy. The conflict between the two began on a purely religious ground, and

reached to its climax in the Battle of Avarair that took place on May 26, 451 A.D. on the soil of Perarmenia.

As to the causes of this conflict, in general, they were as follows:-

First the great difference between christianity and fire-worship, second, their function in the politics of the two countries. Through the christian unity with Byzantium and other European powers, Armenia was pursuing a political policy of safety against her non-christian neighbors. Persia, in the opposite, was trying to destroy this unity and to bring Armenia under her absolute domination to leave her way open to Byzantium and Europe.

Third, the last cause of conflict was economic. By imposing fire-worship upon the Armenians, Persia wanted to exploit Armenia through their magi in the name of the Zoroastrianism, that is, through a religious alliance.

The Armenians, however, for just the opposite interests and purposes, stuck to christianity and defended it with all their power.

C. Conflict with Mohammedanism

At the time Armenia lost her independence and fell under the Turkish control, all the countries in the neighborhood, Egypt, Syria, Palestine, Arabia, Mesopotamia and Persia, had adopted Mohammedanism already, and were

reached to its climax in the Battle of Avarair that took place on May 26, 451 A.D. on the soil of Armenia. As to the causes of this conflict, in general, they were as follows:-

First the great difference between Christianity and Zoroastrianism, second, their friction in the politics of the two countries. Through the Christian unity with Byzantium and other European powers, Armenia was pursuing a political policy of safety against her non-Christian neighbors. Persia, in the opposite, was trying to destroy this unity and to bring Armenia under her absolute domination to leave her way open to Byzantium and Europe. Third, the last cause of conflict was economic. By imposing Zoroastrianism upon the Armenians, Persia wanted to exploit Armenia through their faith in the name of the Zoroastrianism, that is, through a religious alliance. The Armenians, however, for just the opposite interests and purposes, stuck to Christianity and defended it with all their power.

C. Conflict with Mohammedanism

At the time Armenia lost her independence and fell under the Turkish control, all the countries in the neighborhood, Egypt, Syria, Palestine, Arabia, Mesopotamia and Persia, had adopted Mohammedanism already, and were

on good terms with each other.

The longest, most serious and destructive conflict of Armenia has been with the Mohammedans. For the protection of christianity, the Armenians have been obliged to fight with the Arabs, Egyptians, and finally, with the Turks. This conflict between the two religions has sometimes revealed itself in different forms, but the underlying main factor of all has been religion. The Turks had tried in many ways to destroy christianity in Armenia substituting for it Mohammedanism, but the resistance of the Armenians has been unconquerable. Their failure had produced an increasing hatred in them toward the Armenians. The purpose of the has been to separate Armenia from the christian Europe and Russia and to assimilate them in their nation as a good element, useful for her progress. They found its way in continuous persecutions. That the main factor of the conflict is religious is a fact derived and proved by long group experience. All other causes to which the conflicts of Armenia with the Turks are attributed are simply incidental or are external factors or means of outlet of the underlying real factor, the conflict of the christian religion and its culture. And the Armenian race has consciously stood for the cross and gone through group

on good terms with each other.

The longest, most serious and destructive conflict of Armenia has been with the Mohammedans. For the protection of Christianity, the Armenians have been obliged to fight with the Arabs, Egyptians, and finally, with the Turks. This conflict between the two religions has sometimes revealed itself in different forms, but the underlying main factor of all has been religion. The Turks had tried in many ways to destroy Christianity in Armenia substituting for it Mohammedanism, but the resistance of the Armenians has been unconquerable. Their failure had produced an increasing hatred in them toward the Armenians. The purpose of this has been to separate Armenia from the Christian Europe and Russia and to assimilate them in their nation as a good element, useful for her progress. They found the way in continuous persecutions. That the main factor of the conflict is religion is a fact derived and proved by long group experience. All other causes to which the conflicts of Armenia with the Turks are attributed are simply incidental or are external factors or means of outlet of the underlying real factor, the conflict of the Christian religion and its culture. And the Armenian race has consciously stood for the cross and gone through group

martyrdoms for the sake of Christ and christianity.

A reexamination of the Armenian history in recent years has driven a number of the Armenian people to undervalue the cultural motivation of their ancestors. They are wondering whether it was not right and wiser on the part of their nation to have sacrificed her culture for the safety of her group-life. Why shouldn't our fathers be more passive, they say, and adopt fire-worship to be free from the Persian attacks, and later, become Mohammedan to save the nation from the group-massacres and annihilation? As an answer to this searching question, however, it can be said that christianity is precious and it fell on the Armenians to pay its price for its preservation within the limit of their ability.

2. What Have Been the Bearing of These Conflicts upon the Armenians?

All these group conflicts came to have their deep influence upon the life of the Armenian race and, in turn, brought forth the following results:-

First, they introduced into the Armenians a very strong feeling of patriotism. The more the Armenian people were urged to sacrifice and to lose for the protection of their culture, which was inseparable from Armenia, the more they were led to love their country.

martyrdom for the sake of Christ and Christianity.
 A reexamination of the Armenian history in recent
 years has given a number of the Armenian people to
 understand the cultural motivation of their ancestors.
 They are wondering whether it was not right and wise
 on the part of their nation to have sacrificed her cul-
 ture for the sake of her group-life. Why shouldn't
 our fathers be more passive, they say, and adopt the
 worship to be free from the Persian attacks, and later,
 become Mohammedan to save the nation from the group-
 massacres and annihilation? As an answer to this search-
 ing question, however, it can be said that Christianity
 is precious and it fell on the Armenians to pay the price
 for its preservation within the limit of their ability.
 E. What have been the results of these conflicts upon the
 Armenians?
 All these group conflicts came to have their deep
 influence upon the life of the Armenian race and, in turn,
 brought forth the following results:-
 First, they introduced into the Armenians a very
 strong feeling of patriotism. The more the Armenian
 people were urged to sacrifice and to lose for the pro-
 tection of their culture, which was inseparable from
 Armenia, the more they were led to love their country.

Thus, through an age-long conflict the Armenian race became one of the most patriotic races and was known as such.

Second, these conflicts, above all, united the Armenians with the institutionalized christianity--the church, with the deepest love and reverence. Christianity and the national church became almost a synonym to the majority of the people. This was one of the main reasons why protestantism was temporarily persecuted in the country. The Armenians have paid a full price for their church, having lost all their possessions and shed their blood on many occasions for the sake of its protection. In this viewpoint, no christian nation in the world has sacrificed for christianity so much as the Armenians have. The more they have been persecuted for their religion the more they learned to love their church and have tried to find their refuge in it.

Third, these conflicts have helped the preservation of the Armenian family organization. The christian culture had entirely separated the Armenians from the Mohammedan races, making inter-marriage absolutely impossible between them. The Armenian family life was kept under the christian rules, as they were taught by the church, and the national mores were more strictly practiced in

Thus, through an age-long conflict the Armenian race
became one of the most patriotic races and was known
as such.

Second, these conflicts, above all, united the Ar-
menians with the institutionalized Christianity--the
church, with the deepest love and reverence. Christ-
ianity and the national church became almost a synony-
m to the majority of the people. This was one of the main
reasons why Protestantism was temporarily persecuted in
the country. The Armenians have paid a full price for
their church, having lost all their possessions and
shed their blood on many occasions for the sake of its
protection. In this viewpoint, no Christian nation in
the world has sacrificed for Christianity as much as the
Armenians have. The more they have been persecuted for
their religion the more they learned to love their church
and have tried to limit their return to it.

Third, these conflicts have helped the preservation
of the Armenian family organization. The Christian cul-
ture has entirely separated the Armenians from the Roman-
modern races, making inter-marriage absolutely impossible
between them. The Armenian family life was kept under
the Christian rules, as they were taught by the church,
and the national mores were more strictly practiced in

connection with the family relationships. No honorable community could ever forgive the man who, by any means, attempted to act against the social standards of the Armenian family.

Fourth, all these conflicts have served to the development of the Armenian culture which has been the most fundamental means for the preservation and perpetuation of christianity in Armenia. In the past fifteen centuries, especially after the fall of the Cilician kingdom, the Armenians have made greatest achievements in the fine arts and literature, particularly in the line of religion. Even to-day the experts marvel at their inspiring sacred poems, hymns, and sacred arts that come down to us from very remote periods of time.

Deprived of the primary privileges of independence in their own home, the Armenians seemed to find sublimation for this is satisfaction and comfort in the idealistic-spiritual values. In devotedness they used their talents in the religious arts and literature and, truly, succeeded in rendering a great service to the christian religion.

3. What, in most probability, will be the future of Armenia?

connection with the family relationships. No honorable community could ever forgive the man who, by any means, attempted to set against the social standards of the Armenian family.

Fourth, all these conflicts have served to the development of the Armenian culture which has been the most fundamental means for the preservation and perpetuation of Christianity in Armenia. In the past fifteen centuries, especially after the fall of the Cilician kingdom, the Armenians have made great achievements in the fine arts and literature, particularly in the field of religion. Even to-day the experts marvel at their inspiring sacred poems, hymns, and sacred arts that come down to us from very remote periods of time.

Deprived of the primary privileges of independence in their own home, the Armenians seemed to find satisfaction for this in satisfaction and comfort in the idealistic-spiritual values. In devotion they used their talents in the religious arts and literature and, finally, succeeded in rendering a great service to the Christian religion.

3. What, in most probability, will be the future of Armenia?

This is really a proposition of importance that cannot be closed with a mere prediction. It demands a right solution and will never cease to exist until it is solved. That a present unjust statu quo in the international relations inevitably prepares the future complications, is the verdict of social experience and human history.

What will become of the Armenian nation who, in addition to her age-long sufferings, lost over one million lives while the world was in war? What will be the destiny of Armenia whose soil was colored with the innocent blood of her children? Where shall finally abide the five hundred thousand Armenian refugees who are scattered over the face of the earth now, carrying with them the memory of their beloved ones killed by the Turks before their own eyes? How long shall the depopulated historical Armenia remain under the control of those who have destroyed the Armenian marvelous civilization of twenty-five centuries without any actual substitution?

By virtue of inclusion in Soviet Russia a portion of the historical Armenia is free now where a million Armenians live in safety and make progress. This, of course, is worthy of all appreciation. The present Soviet

This is really a proposition of importance that cannot be closed with a mere prediction. It demands a right solution and will never cease to exist until it is solved. That a present unjust state due in the international relations inevitably prepares the future complications, in the verdict of social experience and human history.

What will become of the Armenian nation who, in addition to her age-long sufferings, lost over one million lives while the world was in war? What will be the destiny of Armenia whose soil was colored with the innocent blood of her children? Where shall they abide the five hundred thousand Armenian refugees who are scattered over the face of the earth now, carrying with them the memory of their beloved ones killed by the Turks before their own eyes? How long shall the depopulated historical Armenia remain under the control of those who have destroyed the Armenian nation's civilization of twenty-five centuries without any actual substitution?

By virtue of inclusion in Soviet Russia a portion of the historical Armenia is free now where a million Armenians live in safety and make progress. This, of course, is worthy of all appreciation. The present Soviet

Armenia is a firm foundation of future hope undoubtedly and it must be dwelt with as such. But that alone does not solve the whole problem. The Armenians need their old home-land sufficiently extensive to gather the whole nation there with liberty for a peaceful and happy living under the sun.

Truly, it is the demand of justice and the duty of the christian civilization to solve the Armenian question right. The future of Armenia depend on the attitude of the civilized nations and, particularly, of Russia regardless of what her social belief is and may be.

Armenia is a firm foundation of future hope undoubtedly and it must be dealt with as such. The first step does not solve the whole problem. The Armenians need their old home-land sufficiently extensive to gather the whole nation there with liberty for a peaceful and happy living under the sun.

Truly, it is the demand of justice and the duty of the Christian civilization to solve the Armenian question right. The future of Armenia depends on the attitude of the civilized nations and, particularly, of Russia regardless of what her social belief is and may be.

Bibliography

- Foakes-Jackson, F.J. THE HISTORY OF THE CHRISTIAN CHURCH TO 461 A.D., The Macmillan Company, 1924.
- Ozanian, Kagig, HISTORY OF THE ARMENIAN LITERATURE, (in modern Armenian), Nerso and Sons, Marsovan, Turkey, 1913
- Turian, Archbishop Elishe, THE ANCIENT RELIGIONS OF ARMENIANS (in modern Armenian) Monastery of Saint James Press Jerusalem, 1933
- Clarke, J. F. TEN GREAT RELIGIONS, Houghton, Mifflin and Company, Cambridge, 1886
- Greene, F.D. THE ARMENIAN CRISIS IN TURKEY, G.P.Putnam's Sons, New York, 1895
- Utujian, Stephan, K. , THE ORIGIN AND DEVELOPMENT OF EVANGELISM AMONG THE ARMENIANS Arax Publishing Company, Constantinople, 1914
- Katurjian, Father H. GENERAL HISTORY, Vols. I and II (in modern Armenian) Monastery of Saint Lazar Press, Vienna, 1850
- Father Anania, WORDS OF CONFESSION (in ancient Armenian) Echmiadzin Monastery Press, Armenia, 1913 Vagarshabad, Armenia, 1913
- Kevork Mesrop, HISTORY OF THE ARMENIAN CHURCH (in modern Armenian) Paros Publishing Company, Constantinople, 1913
- Alishian, Father Leo, Haiabadour (in ancient Armenian) Monastery of Saint Lazar Press, Venice 1901
- Tisdall, W. Saint Clair, THE CONVERSION OF ARMENIA TO THE CHRISTIAN FAITH, Fleming H. Revell and Company London, 1897

Bibliography

Foskes-Jackson, T.J. THE HISTORY OF THE CHRISTIAN CHURCH
TO 461 A.D., The Marston Company,
1904.

Oranian, Kadir, HISTORY OF THE ARMENIAN LITURGICAL (in
modern Armenian), Herts and Sons, Har-
ten, 1913.

Turian, Archbishop Khabab, THE ANCIENT RELIGION OF
ARMENIA (in modern Armenian)
Monastery of Saint James Press
Jerusalem, 1933.

Clarke, J. F. THE GREAT RELIGIONS, Houghton, Mifflin
and Company, Cambridge, 1908.

Greene, E.D., THE ARMENIAN CHURCH IN TURKEY, E.P. Ligon's
Sons, New York, 1900.

Ugolian, Stephan, E. THE ORIGIN AND DEVELOPMENT OF
SYRIAC LITURGICAL AND THE ARMENIAN
Armenian Publishing Company, Constantinople, 1914.

Kaputjian, Father N. GENERAL HISTORY, Vols. I and II
(in modern Armenian) Monastery
of Saint James Press, Vienna, 1900.

Father Anania, WORDS OF CONFESSION (in modern Armenian)
Schmidtschke Monastery Press, Armstadt, 1913.
Vogelshel, Armstadt, 1913.

Kaputjian, Father N. HISTORY OF THE ARMENIAN CHURCH (in modern
Armenian) Armenian Publishing Company, Con-
stantinople, 1913.

Alshian, Father Leo, HATADOUR (in modern Armenian)
Monastery of Saint James Press, Venice, 1900.

Thobell, J. Saint Clair, THE CONVERSION OF ARMENIA TO THE
CHRISTIAN FAITH, Fleming H. Rev-
ell and Company, London, 1901.

THE HISTORY OF HERODOTUS, Vols. I and II (translated into English by G.C. Macaulay)
Macmillan and Company, London
1904

HISTORY OF MATTHEW OF OURHA (in ancient Armenian)
Monastery of Echmiadzin Press,
Vagarshabad, Armenia, 1898

Adeney, W.F., THE GREEK AND EASTERN CHURCHES Thomas Whitaker, New York, 1908

Giragos of Kantzak, HISTORY OF ARMENIA (in ancient Armenian) Monastery of Saint Lazar Press,
Venice, 1890

Balasanian, Stephan, HISTORY OF ARMENIA (in modern Armenian) H. Asadorian Sons, Constantinople, 1922

Lazar of Pharpi, HISTORY OF ARMENIA (in ancient Armenian) Monastery of Saint Lazar Press, Venice,
1891

Andonian, Aram, THE GREAT CRIME (in modern Armenian)
Bahak Press, Boston, 1921

Arisdages of Lasdivert, HISTORY OF THE INVASION OF THE SELJUK TURKS (in ancient Armenian) Monastery of Saint Lazar Press, Venice, 1908

THE GEOGRAPHY OF STRABO, with an English translation by Horace Leonard James, in 8 vols.
William Heinemann, London J.P.
Putnam's Sons, New York

Zenop of Klag, HISTORY OF DARON, (in ancient Armenian) Monastery of Saint Lazar Press, Venice,
1838 and 1889

Ormanian, Archbishop Malakia, AZKABADOUM, Vols. I-III (in modern Armenian) Constantinople, 1912

Gabrielian, M. C. , ARMENIA, Fleming H. Revell Company
New York, 1918.

THE HISTORY OF ARMENIA, Vols. I and II (translated in-
to English by E.C. Maschke)
Macmillan and Company, London
1904

HISTORY OF ARMENIA (in ancient Armenian)
Monastery of Echmiadzin Press,
Vagharshapat, Armenia, 1938

ADAMS, W.F., THE GREEK AND EASTERN CHURCHES Thomas Whit-
aker, New York, 1908

GIVANIS OF KANTZAK, HISTORY OF ARMENIA (in ancient Armen-
ian) Monastery of Saint Lazar Press,
Venice, 1930

DEJANIAN, STEPHAN, HISTORY OF ARMENIA (in modern Armen-
ian) E. Asatourian Book, Constantinople
1912

DEJANIAN, STEPHAN, HISTORY OF ARMENIA (in ancient Armenian)
Monastery of Saint Lazar Press, Venice,
1931

ADAMIAN, ARAM, THE GREAT CHURCH (in modern Armenian)
Lazar Press, Boston, 1931

ARTAGIAN OF LADZIVERT, HISTORY OF THE INVASION OF THE
ARMENIANS (in ancient Armenian)
Monastery of Saint Lazar Press, Venice, 1930

THE GEOGRAPHY OF STRABO, with an English translation by
Herschel Leonard Jones, in 3 vols.
William Heinemann, London N.Y.
Lothrop's Sons, New York

DEJANIAN, STEPHAN, HISTORY OF ARMENIA (in ancient Armenian)
Monastery of Saint Lazar Press, Venice,
1931 and 1932

GRIGORIAN, ARCHBISHOP KALISTOS, ARMENIANS, Vols. I-III
(in modern Armenian) Con-
stantinople, 1912

GABRIELIAN, M.C., ARMENIA, Fleming & Howell Company
New York, 1912

Moses of Khoren, HISTORY OF ARMENIA (in ancient Armenian)
Monastery of Saint Lazar Press, Venice,
1914.

Faustus of Byzantium, HISTORY OF ARMENIA, 317-385 A.D.
(in ancient Armenian) Monastery
of Saint Lazar Press, Venice, 1914

Sarkisian, Father Parsegh AGATHANGELUS AND HIS CENTURIES-
OLD SECRET (in modern Armenian)
Venice 1890

Agathangelus, HISTORY OF THE KING TIRIDATES AND THE CON-
VERSION OF THE ARMENIANS TO CHRISTIANITY
BY GREGORY THE ILLUMINATOR (in modern
Armenian) Monastery of Saint Lazar Press
Venice 1891

Gorioun, HISTORY OF THE CAREER AND ACTIVITIES OF MESROB
(in ancient Armenian) Monastery of Saint Lazar
Press, Venice, 1894

Maspero, G.C.C., THE PASSING OF THE EMPIRE 850 B.C. to
330A.D. Translated by M. McLure Appleton
Company, New York, 1900

Der Movesian, Father Sahag, THE HISTORY OF ARMENIA (in
modern Armenian) Monastery
of Saint Lazar Press, Venice
1922.

Professor N. Marr, THE ARMENIAN CULTURE, (in ancient
Armenian) Published by the Armenia
students of Paris, Paris, 1913

Zarphanelian, Father Karekin, HISTORY OF ARMENIAN LITER-
ATURE IV-XIII CENTURIES
(in modern Armenian)
Monastery of Saint Lazar
Press, Venice, 1905

Barton, James L. HIGHER EDUCATION INSTITUTIONS OF THE
AMERICAN BOARD. Fleming H. Revell and
Company, New York, 1913

Barton, James L. DAYBREAK IN TURKEY, Pilgrim Press, Bos-
ton, 1908

Moses of Khoren, HISTORY OF ARMENIA (in ancient Armenian)
Monastery of Saint Lazar Press, Venice,
1914.

Petrus of Tynopolis, HISTORY OF ARMENIA, 315-385 A.D.
(in ancient Armenian) Monastery
of Saint Lazar Press, Venice, 1915

Karikian, Father Petros, AIA ARMENIA AND HIS CHURCHES-
OLD SUBJECT & in modern Armenian
Venice 1930

Aghabekian, HISTORY OF THE KING THIRIDATES AND HIS CON-
VERSION OF THE ARMENIANS TO CHRISTIANITY
BY HENRIK THE ILIACHIAN (in modern
Armenian) Monastery of Saint Lazar Press
Venice 1931

Gordian, HISTORY OF THE CARMEL AND ACTIVITIES OF ARMENIANS
(in ancient Armenian) Monastery of Saint Lazar
Press, Venice, 1934

Magaro, G.C.G., THE PASSING OF THE EIGHT 880 B.C. to
330 A.D. Translated by M. N. N. N. N.
Company, New York, 1930

Der Movsesian, Father Babak, THE HISTORY OF ARMENIA (in
modern Armenian) Monastery
of Saint Lazar Press, Venice
1932

Professor N. N. N., THE ARMENIAN CULTURE (in ancient
Armenian) Published by the Armenians
Students of Paris, Paris, 1913

Karikian, Father Petros, HISTORY OF ARMENIA (in
modern Armenian) Monastery
of Saint Lazar Press, Venice, 1933

Barton, James L., ARMENIAN EMIGRATION IN THE
AMERICAN BOARD. Edited by N. N. N. N. N.
Company, New York, 1913

Barton, James L., ARMENIANS IN TURKEY. Translated Press, New-
York, 1928

Lepsius, J. ARMENIA AND EUROPE, Published in Berlin, 1896
Reprinted in The New Armenia of June 15, New
York, 1916

Zaminian, A. H. HISTORY OF THE ARMENIAN CHURCH Vol. I
(in modern Armenian) Published in New Nack-
ichevan, 1909

Khalitian, Professor, K., THE BOOK OF CHRONICLES
Published in Moscow, 1889

Gulesseriam, Bishop Papken, ELISHE, A CRITICAL STUDY
(in modern Armenian)
Monastery of Saint Lazar Press
Paris, 1860

Kalankaidensis, Moses, HISTORY OF IBERIA (in ancient
Armenian) A collection of dis-
courses ascribed to Gregory the
Illuminator, Monastery of Saint
Lazar Press, Venice, 1889

Bishop Garabed, ARMENIAN CHURCH HISTORY, Part I (in mod-
ern Armenian) Monastery of Echmiadzin
Press, Vagarshabad, Armenia, 1908

Orpelian, Archbishop S. HISTORY OF THE STATE OF SISAKAN
(in ancient Armenian)
Published in Paris, 1899

John Bartholomew, EPITOME COMMENTERIORUM MOYSIS ARMENI
(latin)

Basmajian, G.H. HISTORY OF ARMENIA? Part I (in modern
Armenian) Constantinople, 1914

Mechitar of Kosh, THE ARMENIAN-LAW-BOOK (in modern Armen-
ian) Monastery of Saint Lazar Press,
Vagarshabad, Armenia, 1880

Neale, J.M. A HISTORY OF THE EASTERN CHURCH, Vol. II
Published in London, 1850

Bate, H. N. HISTORY OF THE CHURCH TO 325 A.D.
Published in London, 1850

337

Iepina, J. ARMENIA AND EUROPE. Published in Berlin, 1923.
Reprinted in The New Armenia of June 18, New
York, 1918

Zamiatin, A. H. HISTORY OF THE ARMENIAN CHURCH Vol. I
(in modern Armenian). Published in New York-
London, 1909

Khalilian, Professor, A. H. THE BORN OF CHRONICLES
Published in Moscow, 1889

Chalassarian, Bishop Papken, KHALILIAN, A CRITICAL STUDY
(in modern Armenian)
Monastery of Saint Lazar Press
Istanbul, 1880

Kalankatsheneh, Moses, HISTORY OF ARMENIA (in ancient
Armenian). A collection of dis-
courses recited to Gregory the
Illuminator, Monastery of Saint
Lazar Press, Venice, 1889

Bishop Garabed, ARMENIAN CHURCH HISTORY, Part I (in mod-
ern Armenian) Monastery of Echmiadzin
Press, Yerevan, Armenia, 1903

Ortelius, Archbishop G. HISTORY OF THE STATE OF GISAHAN
(in ancient Armenian)
Published in Paris, 1899

John Barbedian, HISTORY COMMENTARIONUM MOYSIS ARAB I
(Latin)

Basmajian, G. H. HISTORY OF ARMENIA Part I (in modern
Armenian). Constantinople, 1914

Khalilian, A. H. THE ARMENIAN-LAZ-BOOK (in modern Armen-
ian) Monastery of Saint Lazar Press,
Yerevan, Armenia, 1880

Neale, J. M. A HISTORY OF THE EASTERN CHURCH, Vol. II
Published in London, 1880

Bate, R. W. HISTORY OF THE CHURCH TO 325 A.D.
Published in London, 1880

- Khrimian, Father M. THE FAMILY OF PARADISE
(in modern Armenian) Paros Publishing Company Constantinople, 1890
- Fortescue, Adrian, ORTHODOX EASTERN CHURCH, Benziger Brothers, New York, 1890
- Der-Michaelian, A. CATECHISM OF THE HOLY CHURCH OF ARMENIA
(in modern Armenian) Published in Tiflis, Caucasus, 1900
- Ormanian, Archbishop Malakia, THE CHURCH OF ARMENIA
(in modern Armenian)
Published in Constantinople, Turkey 1912
- Moeller, W. HISTORY OF THE CHRISTIAN CHURCH
The Macmillan Company, New York, 1900
- Abbe Duchesne, THE EARLY HISTORY OF THE CHURCH, Vols. I, II, III. Translated from French. New York, 1923
- Bury J.B. HISTORY OF THE LATER ROMAN EMPIRE, Vol. I
The Macmillan Company, New York, 1923
- Myers, P. Vn. A SHORT HISTORY OF ANCIENT TIMES
Ginn and Company, New York, 1906
- Myers, P.Vn. MEDIEVAL AND MODERN HISTORY
Ginn and Company New York, 1906
- Davis, Wm.S. A SHORT HISTORY OF THE NEAR EAST The Macmillan Company, New York, 1924
- Eusebius of Caesarea, CHURCH HISTORY, VOL. I
New York, 1890
- Morgenthau, Henry, AMBASSADOR MORGENTHAU'S STORY
Doubleday Page and Company, New York, 1918
- Viscount Bryce, TREATMENT OF THE ARMENIANS IN THE OTTOMAN EMPIRE (1915-1916) G. P. Putnam's Sons
New York, 1917
- Lynch, H.F.B., ARMENIA, TRAVELS AND STUDIES, VOLS. I, II
Longmans, Green, and Company, New York, 1907

Kurman, Peter M. THE FAMILY OF PARADISE
(in modern Armenian) Paris Publish-
ing Company Constantinople, 1880

Forcesue, Adrian, ORTHODOX EASTERN CHURCH, Beginner
Brothers, New York, 1880

Der-Michaelian, A. CATHOLICISM OF THE HOLY CHURCH OF ARMENIA
(in modern Armenian) Published in Tiflis
Caucasus, 1880

Ormanian, Archbishop Melakis, THE CHURCH OF ARMENIA
(in modern Armenian)
Published in Constantinople,
Turkey 1912

Noeller, W. HISTORY OF THE CHRISTIAN CHURCH
The Macmillan Company, New York, 1900

Abbe Duchesne, THE EARLY HISTORY OF THE CHURCH, Vols. I, II,
III. Translated from French. New York, 1923

Buty J. P. HISTORY OF THE LATER ROMAN EMPIRE, Vol. I
The Macmillan Company, New York, 1923

Myers, F. Vn. A SHORT HISTORY OF ANCIENT TIMES
Ginn and Company, New York, 1906

Myers, F. Vn. MEDIEVAL AND MODERN HISTORY
Ginn and Company New York, 1906

Davis, W. S. A SHORT HISTORY OF THE NEAR EAST The Mac-
millan Company, New York, 1924

Eusebius of Caesarea, CHURCH HISTORY, Vol. I
New York, 1920

Northenhan, Henry, AMBASSADOR MONTENEGRO'S STORY
Doubleday Page and Company, New York,
1912

Viscount Bryce, TREATY OF THE ARMENIANS IN THE TIGRIS
EMPIRE (1912-1915) G. P. Putnam's Sons
New York, 1917

Lynch, H. F. E., ARMENIA, TRAVEL AND STUDIES, Vols. I, II
Loomans, Green, and Company, New York, 1907

CILICIA, (in modern Armenian)

Published by Arax Printing Company, Saint Petersburg, 1894

Bliss, TURKEY AND THE ARMENIAN ATROCITIES

Basmajian, G.H. ARMENIANS IN THE HOLY BIBLE VOL. I-V

Rawlinson, THE SIX GREAT ORIENTAL MONARCHIES

Mansi, J.D. COLLECTI CONCILIO, TOMUS II, 305-345 A.D.

Aslan, K., ARMENIA AND THE ARMENIANS (translated by Crabites)

Socrates, ECCLESIASTICAL HISTORY, BOOK III

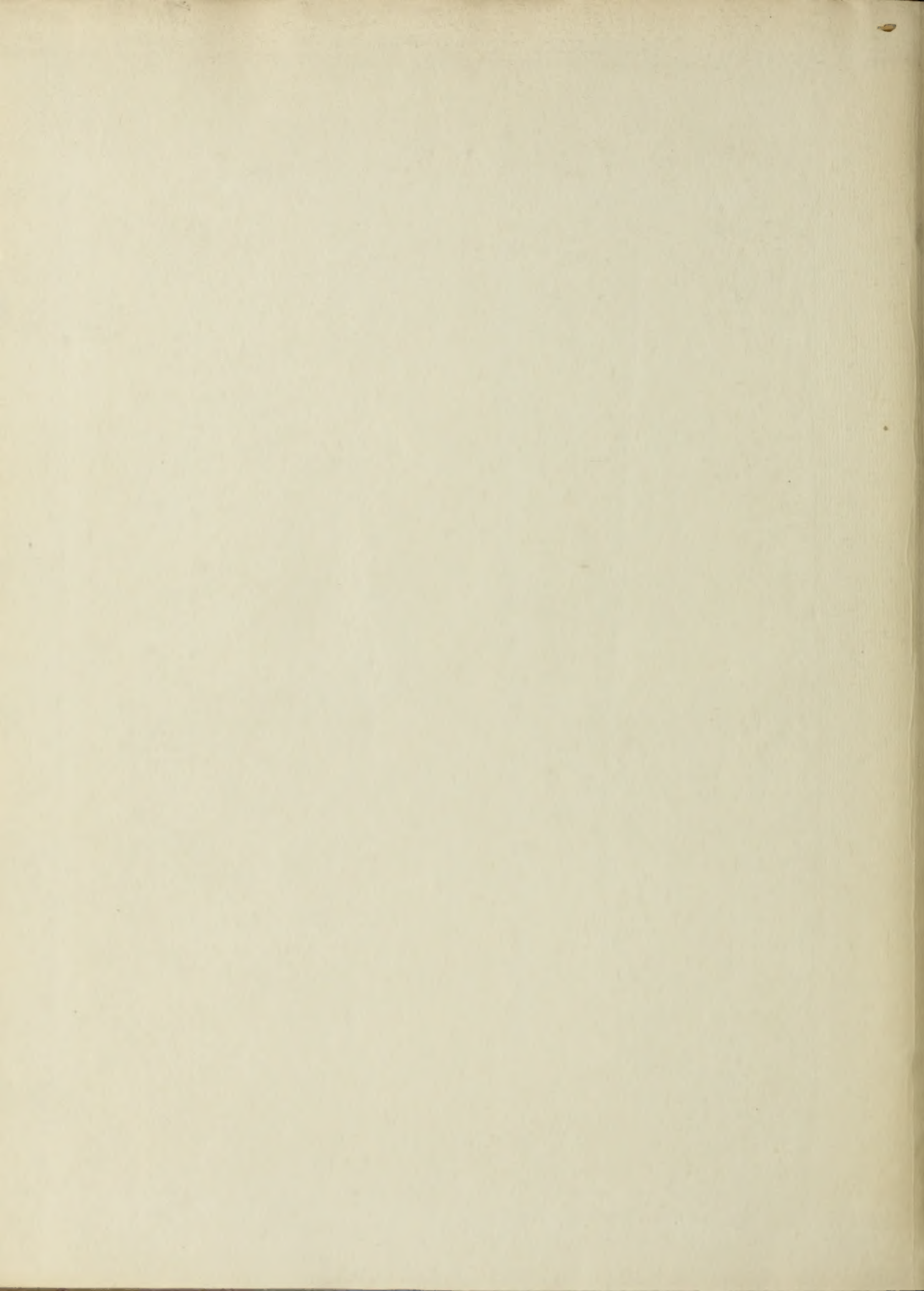
(In addition to this literature I have been aided by several Armenian weeklies and dailies, as well as by my personal experience and knowledge in the events of deportation, etc.)

CELESTIA (in modern Armenian)
Published by Arax Printing Company, Saint Peters-
burg, 1894

Bliss, TURKEY AND THE ARMENIAN ATROCITIES
Basmajian, G. H. ARMENIANS IN THE HOLY BIBLE VOL. I-V
Rawlinson, THE SIX GREAT ORIENTAL MONARCHIES
Hamel, J. D. COLLECTI CONCORDIA, TOME II, 305-325 A.D.
Aslan, K., ARMENIA AND THE ARMENIANS (translated by Crisp-
ites)
Socrates, ECCLESIASTICAL HISTORY, BOOK III

(In addition to this literature I have been aided
by several Armenian websites and libraries, as well as by
my personal experience and knowledge in the events of
deportation, etc.)





BOSTON UNIVERSITY



1 1719 02546 6949

